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CALVINIST CONTACT

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DECEMBER 22, 1978

Haan urges Biblical foundation for Ontario colleges

by Keith Knight
C.C. Editor

Dordt College president B.J. Haan of Sioux Center, Iowa, urged the membership of the Ontario Christian College Association to build the college on a Biblical foundation. The occasion was the second annual membership meeting of the association, held Nov. 18 at Hamilton (Ont.) District Christian High School which attracted some 200 members and supporters.

Rev. Haan reflected on the formative years of Dordt College and the process of organization which followed.

"The (Ontario) Christian college must be a reformed college", he said. "We should not be forced to sell our birthright." He said that many colleges have divorced faith from learning which has seen them drift into secularism. "Don't compromise. Get your direction straight," he warned again.

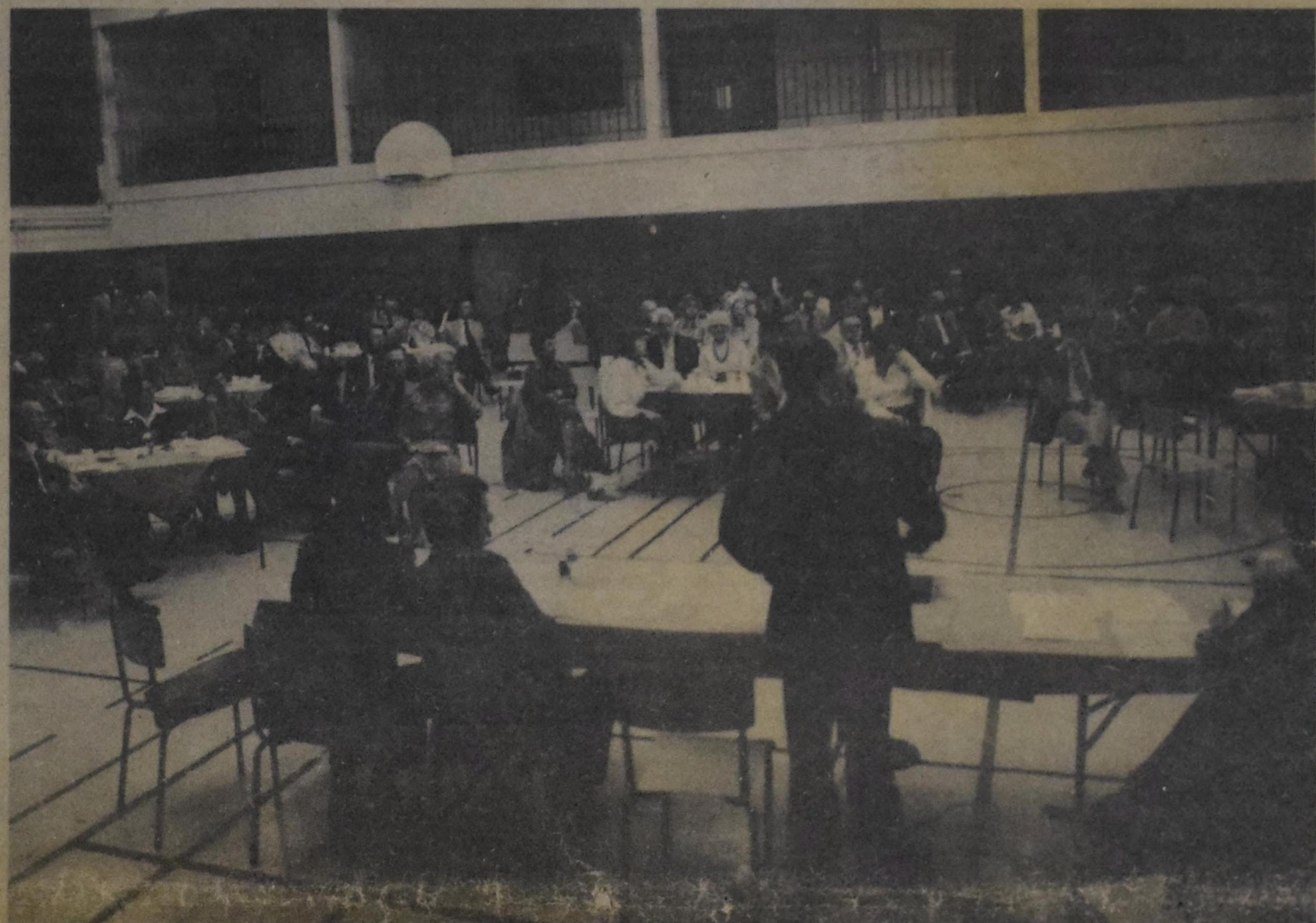
Commitment

A good college requires a strong commitment on three fronts in order to survive, he said. It needs, first of all, to have a strongly committed core of people who support it and a strong constituency. He said that a membership of 200 was much too low to start such a college. "And you don't build colleges with preachers," Rev. Haan added. "You gotta get the people."

Rev. Haan also indicated that the college would need a strong commitment from its board of governors. The board should be dedicated to the cause of Christian higher education as well as to the Biblical principles of the college. The teaching faculty should be equally committed.

Within the past year, the college association prepared a "Blueprint for a Christian College", which Rev. Haan termed an excellent document. "But it is much easier to prepare a blueprint than to build a college," he said.

Rev. Haan stressed a closer co-operation between Christian colleges. "We begin to talk when it's too late,"



Ontario College meeting at HDCH, Hamilton, Ont.

he said. He added that it would be wise to get together from time to time to discuss such things as curriculum, facilities, enrolment and societal trends.

He expressed concern over the declining student population at the college level. There are presently some 30,000 college-age students within the Christian Reformed community and that will drop to 19,000 by 1984, he said. He indicated that that was one of the negative reasons of starting a Christian college in Ontario. There are presently four Christian colleges which are supported by the membership of the Christian Reformed Church: Calvin College in Grand Rapids, Mich.,

Trinity Christian College in Chicago, Ill., Dordt College in Sioux Center, Ia., and The King's College which is scheduled to open next September in Edmonton, Alta. There are also other Reformed colleges which attract good support.

Following Rev. Haan's speech, the business portion of the meeting indicated that there is a planned membership increase to 1,000 families by next year. The board has set 1980 as the target date for starting the college.

It would be a two year program initially, equal to a grade 13 and first year university. (Dordt College remained at a two year program level

for 10 years before it offered the full four year program).

Location

Two locations have been cited as possible locations for the college. The board is presently working with a possible affiliation with the University of Waterloo. It is also working with Brock University in St. Catharines where it seems as though the college will be able to remain totally independent on campus with the possibility of a credit transfer into the regular university program.

Another membership meeting will be held before that decision of location is made.

Ontario college location narrowed to two sites

The Ontario Christian College Association (OCCA) announced recently that it has narrowed down the preferred location for its college to two sites — Waterloo and St. Catharines. The occasion was OCCA's second annual membership meeting, which was held in Hamilton District Christian High School on Saturday, November 18.

In a report to the members, the OCCA Board also revealed that it is examining the prospects for an affiliation with the University of Waterloo. The goal is to work out a relationship or set of relationships with one or more institutions that will enable the students at the proposed college to receive academic recognition and transfer credit for their work.

The membership meeting got off to a lively start by way of an address by a special guest — Rev. B.J. Haan,

President of Dordt College. Rev. Haan laid down a number of basic guidelines and ingredients for the making of a Christian college. Before the meeting he joined the board for lunch and also met informally with various members of the board.

Election

When it came time to elect board members, all five incumbents were returned: Dr. Philip Born of Ottawa, Dr. Henry Brouwer of London, Mr. Justin Cooper of Toronto, Rev. John Zantingh of Dundas, and Dr. Jack Zeyl of Hamilton. All will serve three-year terms on the board. Mrs. Mirth Vos of Toronto has resigned from the board to go back to school full-time, and Mrs. May Drost of London was elected to serve the remaining year of her term. Also elected to a three-year term on the board was Dr. Theodore Plantinga

of St. Catharines, who served until November as OCCA's executive director. Mrs. Vos and Mr. Fred Vander Velde of Burlington, who has also retired from the board, were thanked for their work.

The board met on the day of the membership meeting and again two weeks later. One of the agenda items was the election of executive officers: Rev. Henry De Bolster of St. Catharines (President), Rev. Zantingh (Vice President), Dr. Plantinga (Secretary), and Mr. Paul Seneschal of Burlington (Treasurer).

The board spent some time discussing the membership meeting and the questions raised from the floor. The questions and comments revealed keen interest on the part of the Association members. The board will try to keep the members more fully informed and invites comments and

criticism from all interested parties.

A continuing prime concern of the board is the search for a new executive director. The position is open and is being advertised. Suggestions and inquiries can be directed to: Box 2340, St. Catharines, Ontario L2M 7M7.

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Next week
NO ISSUE NEXT WEEK.

Viewpoint

The results of Jonestown

Jonestown. The name will have an eerie ring to it for the next decade or two. It was named after James Thurman Jones, a 47-year-old evangelist who called himself "a prophet of God", "the father", and a "reborn Lenin".

Jonestown was a commune in the jungles of Guyana on the northern tip of South America. For Jimmy Jones, this self-made village was a refuge from the ravages of the world. About a thousand of his followers from western United States followed him to the 27,000 acres of Promised Land.

Jonestown was the end of a dream for this once-respected religious leader of the U.S. When Jones set up his first People's Temple in Indianapolis in the 1950's, he was a handsome, charismatic young preacher, not affiliated with any church. His theme was "religious socialism", a mixture of food and clothing, and updated fire and brimstone evangelism.

His fully integrated church drew praise from city officials. Bathing in success, he moved to cult country — California — in 1965. He established People's Temples in San Francisco, Los Angeles and other spots. By 1970, Jones had 20,000 followers and had become involved in liberal-left politics.

Eventually stories about his temples came out in the open. There were reports of torture and outright brutality. Few people would pay much attention to those stories about Evangelist Jimmy Jones. They could not be true! He was such a charismatic fellow.

Jones held some magical spell over his thousands of followers. They did absolutely everything that he told them to. He was "the father" over the entire village in the jungles of Guyana. They regularly practiced suicide rituals (at least five are known to have taken place) in which the entire village took a cup full of Kool Aid from a large

barrel in the village centre, pretending it was cyanide poison. They were brainwashed into fear, fear of the rest of the world, fear that the world would come to kill them.

It was that fear, and that blind obedience, that led to the murders of California Congressman Leo Ryan and three journalists, and the suicide deaths of 900 members of Jones' Peoples Temple.

You have read the stories and seen those horrible pictures. We stand amazed at the reasons behind those suicides. Those people actually did believe that Rev. Jimmy Jones was God's prophet and that he was their only hope in this life.

Jones filled a vacuum in the lives of his 20,000 followers, both those who went with him to Jonestown and those who stayed behind in the U.S.

There are an estimated 2,000 sects and cults in the United States and many of them have spilled over into Canada. Authorities are already calling for full-scale investigations into the operation of those sects and cults to attempt to avoid a re-occurrence of "a Jonestown".

North Americans are looking for something or someone to believe in. Some have found it in people like Jones or Rev. Moon, others have found it in the more popular evangelists, and still others go to outright Satan worship. There is a longing and a searching for a Being to believe in.

If ever there was a time for Christ it is now. If ever there was a need to spread the Gospel it is now. Christ's Church has a great deal of work to do. We tend to think of missionary work as belonging "out there" in the jungles of Guyana. But it also belongs right in our own cities and towns. Our neighbors are searching, too. They need Christ and we, by God's grace, may introduce them to Him.

Keith Knight

Trudeau's future — in or out

Prime Minister Pierre Trudeau looks and acts like a man under extreme pressure. At the time of this writing he is in Paris, France, seeking advice from old friends concerning his future.

Little wonder that he is under pressure: he is still coping with a marriage that has failed, he is looking for a quick solution to the Quebec separatist situation, and his leadership within the Liberal party is being questioned.

This next month is crucial because it very well might alter the course of Canadian history: Trudeau is pondering whether to fight the next election (in the spring) or to leave.

Few people actually know what he is thinking these days about either staying or leaving, but that he is thinking about it is certain.

One insider who knows him well put it this way: "If he's back facing Parliament in the normal way when it returns from the Christmas break on Jan. 22, then it's full steam ahead and he'll be around through the election. But for now, I think, he's examining all his options, and if he decides to leave, he'll act on it before the Christmas break is over."

Trudeau is a man who hates to lose at anything. He is competitive and combative and he takes daring gambles, but only when he is satisfied that his chances are good. He needs to be in control, to have events and relationships unfold on his own terms.

After the 1972 election, Trudeau said: "I'm that particular kind of person who doesn't like to be kicked out. I don't mind leaving, but I don't like to be kicked out."

And that could very well happen in the next election if the recent Gallup

NewsViews.

Poll is any indication. It reveals that the Conservatives have 45 per cent behind them and the Liberals 35 per cent. The possibility of Trudeau winning the spring election still exists and it would be difficult for him to resist running again.

There are other considerations that might encourage him to leave. He has been eyeing the secretary-general's post at the United Nations for some time. It becomes vacant in two years. Would his chances of getting that post be better if he were a retired prime minister or a defeated one? Would history be kinder to him if his last entry in the ledger were not one of loss?

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DATELINE: THE WORLD

by Rev. Johan D. Tangelander

How do we communicate the gospel? [2]

The Christ of the Scriptures is the core of the missionary message. But how do we communicate Christ cross-culturally? This is a crucial question as everyone sees through the "glasses" of his own world-and-life view. The Gospel message must penetrate through the filter of the hearer's culture before it can touch the heart. Communication never occurs in a vacuum.

The living context of a culture and the environment often determine a missionary's methodology and the way he brings his message. The apostle Paul spoke differently to the crew of a ship in the midst of a storm than on a ship quietly in the harbour. The Gospel writers Matthew and John greatly differ in approach and style. The 23rd Psalm needs extensive interpretation for an Eskimo audience, while it is easily understood in the Middle East. Each language has its own symbols.

How sensitive have missionaries been to cultural differences? Some claim that knowledge of a culture is necessary pre-evangelism. How can you approach unbelievers if you don't know where these people are in their understanding of God and the world? Others believe that the study of foreign cultures and customs is a

waste of time and talent. The missionary must be busy with the proclamation of the Gospel! Any other activity is superfluous. Thus, the approach to the question is far from uniform.

The work of William Carey, Joshua Marsman and William Ward in early 19th century India is well known. Concerning them, Stephen Neill writes that they "held strong views as to the exclusive claims of the Christian faith; the religions of the world were delusions of the devil. Yet they saw clearly that the missionary must understand not only the language but also the thought-world of those to whom the Gospel is to be preached."

A similar thought was expressed during the 1910 world missionary conference in Edinburgh: "Men who have to preach the gospel to minds to which its initial presuppositions are completely strange, what a knowledge should they have of those minds, with their interest, their traditions, their beliefs, and their whole ethos." But generations of missionaries succeeding Carey and even the 1910 Edinburgh conference often neglected the study of Indian cultures. Many prominent Indian Christians, who have learned of their Christian faith only through a Western context, now experience great difficulties in com-

municating Christ to their own people.

Since the 1950's, missionaries are increasingly realizing the need to learn as much as possible of the culture before evangelism is even attempted. In 1970, Sabapathy Kulandran, Bishop of the Jaffna Diocese of the Church of South India, wrote: "Indian Christian theologians must be willing to steep themselves far more in the spirit and atmosphere of living Hinduism."

How successful are missionaries in understanding the cultures of the Filipinos? David and Evelyn Feliciano, leading Filipino evangelical educators, charge Western missionaries with insensitivity towards Filipino cultures. In a recent article they wrote: "And so Protestant Christians mouth the same slogans, put up the same gimmicks, and do the same antics that are found in the West, especially the United States, heedless and insensitive to our own people's sensibilities, values and culture. No wonder the Protestant Faith has remained a 'potted plant' in Asia, to use colorful language attributed to D.T. Niles." The Felicianos are convinced that the Biblical Christian faith is true and meaningful, but they believe that an emphasis is needed on "the dimension of national consciousness, of national pride and cultural relevance."

How do we develop effective communications? In many cases, missions have been more program than audience-oriented; but people cannot be "programmed." Jesus knew His audiences. He understood the problems, the desires and the nature of man. He "knew what was in man" (John 2:25).

So more and more missionaries today are seeking to understand in-depth the cultural context of the place in which they are stationed. They begin to realize that the understanding of the local culture may often determine the degree of acceptance the Gospel will receive.

How does this development affect the missionary's approach? He will try to work out an indigenous form of communication. The better the missionary identifies himself with his audience, the more effective and forceful his appeal. In some cultures people don't respond to the standard sermonic style so well known in the West. They don't think analytically. For example, in some situations the Gospel is best understood when presented in the real life context of popular stories, such as Jesus used in His parables.

Creativity in communicating the Gospel in an alien culture is a missionary's greatest asset.

LETTERS

Method of translation explained

Dear Sir:

Mrs. Kuntz's review of the *Story Bible for Older Children* by Anne De Vries (p. 19, Dec. 1) raises a number of questions about my work as the translator of this book. Instead of addressing those questions directly to me (she and I live in the same part of St. Catharines), she poses them in print. Hence I feel I must respond in print. I could go into her review at considerable length, but I will limit myself to one of her points.

Mrs. Kuntz objects to the sentence: "Daniel closed the mouths of lions." To understand the reason for this sentence, there are three points to be borne in mind.

(1) This sentence does not occur in the story about Daniel in the lions' den, where it would indeed be inappropriate. The emphasis in that story is not and should not be on Daniel's heroism. Daniel himself strikes the proper note

when he says to King Darius: "My God sent His angel and closed the mouths of the lions" (p. 334).

(2) The disputed sentence occurs in the very last chapter of the book, which is not a story but a retelling of Hebrews 11, the chapter on the heroes of faith (pp. 345-6). The theme and title of the chapter is "By faith." By faith Abel did this and Enoch did that. Abraham, Jacob, Gideon, Samson, Samuel, David — they lived by faith.

If this is the emphasis, what is the text supposed to say when it gets around to Daniel? "By faith the lions refrained from devouring Daniel?" Of course not! In this context the emphasis must be placed not on the lions but on Daniel and his faith. "Daniel closed the mouths of lions."

(3) If God Himself closed the mouths of the lions (p. 334), how can we say that Daniel did so? This is simply

the language of Scripture. There is no clear line between God's actions and the actions of His people; God often chooses to act through His people. Hebrews 11 backs up the disputed sentence, telling us that the prophets "stopped the mouths of lions" (vs. 33-4).

Translation is not a matter of finding an English equivalent for every word in the original text. The translator must see to it first of all that he understands the units of meaning, and therefore also the context. Hence he must develop a familiarity with the subject of which the text to be translated speaks. The translator of a story Bible will spend more time paging through his Bible than paging through a Dutch dictionary, and he will base some of his renderings on what he reads in the Bible.

Dr. T. Plantinga
St. Catharines, Ont.

Another look at our prisons

Dear Sir:

Recently our active editor has surprised us with issues of C.C. which were devoted to a large extent to specific matters of interest to our readers. I for one like to express my appreciation for the issues dealing with books, agriculture, education and lately with our penal system and penitentiaries.

It is in connection with this last item that I write these lines. Since the date that the issue was published, we heard the news that the Solicitor General of Canada, in his wisdom, has decided to "fire" the five protestant prison chaplains in Quebec in an attempt to cut on government spending (Dec. 15, C.C.). This would not only leave the protestant inmates in Quebec's prisons without a chaplain of their own faith but would also cut down on the already small support system in the prisons.

As you know, the understanding chaplain has a very meaningful role to fulfil within our penitentiary system. I refer to the leading article of Rev. John de Vries on the issue on prisons which shows clearly how important the chaplain can be to the inmates and to the administration as people working under one roof between whom there easily develops a pattern of alienation and polarization.

It is with this in mind that I wrote the following letter as chairman of the Committee for Contact with the Government of the Council of Christian Reformed Churches in Canada.

"As chairman of the Committee for Contact with the Government appointed by the Council of Christian Reformed churches in Canada, I would like to express my grave concern regarding the termination of the services of several chaplains serving in

various penitentiaries of our country.

I am aware of the desire of the government to bring expenditures in line with income and I understand that this involves the difficult task of "cutting down" on services in various sectors of governmental activity. I am, however, dismayed and disturbed by the direction you have taken with regard to our penitentiary institutions. I feel that the chaplains fulfil such an essential function in our prisons that their elimination must result in a further deterioration of our penal system.

Hence, I would urge you to reconsider your decision to fire a number of chaplains working in our prisons and I would be very pleased to receive your assurance that there will be no reduction in chaplains' services."

Dr. Remkes Kooistra
Waterloo, Ont.

The opposite view on Canada's turn to the "right"

Dear Sir:

In answer to Mr. Ben Vandezande's "Is Canada Turning Right" published in Calvinist Contact, October 27, 1978, I would like to disagree with the writer's analysis of the reasons for North America's so-called turn to the right.

The writer's analysis is that all who oppose bigger and bigger involvement by government in our daily lives do this because they are egotists and anarchists.

Egotist because, "They are in love with themselves." "They are fed up with the government giving more to the poor than to themselves." "They are only worried about their own survival." "They have come to believe that government exists only to serve themselves."

Anarchist because, "They want the government to get out of the business of governing."

Had I found this analysis in our daily liberal cum socialist newspapers. I would not have bothered to respond, simply because these views are expounded daily by yellow journalists with cyclopean views, excelling at the big lie; but when these views are spread in Calvinist Contact I feel obliged to stand up and be counted in the opposing camp.

The writer would have served us better had he looked a little deeper into the reasons for this swing to the right rather than question the motives of the electorate.

The views expressed are, typically, left socialist hyperbole and I would like to debate that this swing is more a swing to reason and reasonableness than a swing to the right. What is happening is that the liberals and socialists are finding out that "you cannot fool all the people all the time".

Let us consider some of the reasons for the electorate's

"rude awakening". For forty years plus, the liberal ideology has been master, the ideology which promotes statism, collectivism, egalitarianism and interventionism. This ideology has bred our poverty warriors and social engineers who have obtained power in our governments, bureaucracies and universities.

It is this very ideology which bankrupted New York City in 1975, is bankrupting Cleveland today, would have bankrupted our own country were it not for the printing of more and more money and thereby demeaning every hard working person's earnings and savings, leaving us with fake possessions.

It is this liberal ideology, this pretense to knowledge, which uses the "poor" for its own ends and the electorate is becoming aware that, in spite of our poverty warriors, the poor are still with us.

And the poor will remain poor as long as the money extracted for this so-called "war on poverty" ... ~~and bus and~~ ... flow through the hands of this monster called bureaucracy — i.e. statism — this monster which gobble up the larger portion of these taxes so it can continue to expand, continue to receive larger salaries than in private enterprise, receive tenured jobs, coupled with unpaid-for indexed pensions and other perks which productive society in the competitive world cannot hope to match.

For the enlightenment of the readers, consider these facts on the U.S. scene. The total increase in the social welfare expenditure between 1965 and 1975 divided by the 25 million classified poor would have given each of these poor \$8,000 per year, that is men, women and children.

Obviously the poor did not

Continued on page 7

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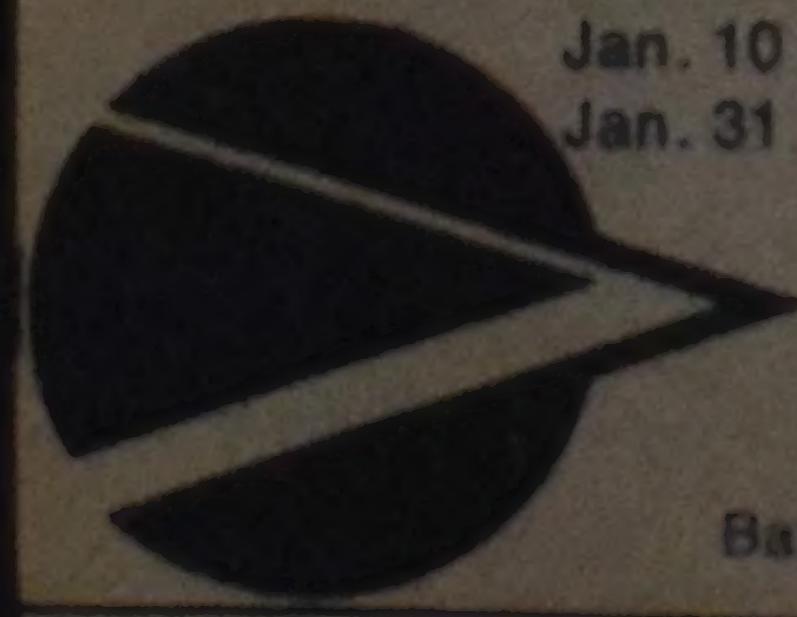
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Dirk Mast

Church Page

PASTORAL PONDERING

Discipline for disciples

Your pastor attended a fine workshop near Calgary with the pastors of North and South Alberta Classis. Dr. R. De Ridder gave three lectures on church discipline. He showed that we often think of formal discipline only when the consistory is involved. However, this is not what John Calvin and our churches mean by it.

There is first self-discipline, which is quite similar to our sanctification, since we are responsible for each other's walk in the Lord. This is our fellowship interaction on all personal and club levels where we try to build each other up in our faith. Only it is said that the discipline in our church is not as it used to be. However, statistics bear out differently. As a matter of fact, they show a dramatic increase in discipline since the 1930's. For example, in 1933, 192 persons left by resignation, excommunication and erasure. No distinction was made between all three. Membership stood at 140,000. In 1950, 287 persons left by these three ways. However, by now the three groups were differentiated: 183 were excommunicated and erased. Membership was still 140,000. In 1970, 947 persons left under the three categories: 229 by excommunication and erasure alone. Membership was then 235,000. In 1977, 1362 persons left, including for the first time lapsed memberships. 721 left due to immediate formal discipline. Membership was 285,000. So interestingly, there was an increase of formal discipline per thousand members. That took care of one of our complaints.

We listened to a sermon too on the "Keys of the Kingdom" and discussed it on the basis of the whole scriptural teaching.

Perhaps one of the main points that surfaced was that in our relationships among each other in our fellowships, we can discipline each other most effectively. Dr. De Ridder pointed out that "discipline" is actually "discipling" each other, inciting each other to follow the Lord, assisting each other in our sanctification with all brotherly love, and caring that much for each other and feeling free enough to plead for a return to living God's Word if that would be necessary. It is true. *Held* worthwhile seminar.

Rev. P. Sluys
First Chr. Ref. Church
Lacombe, Alta.

Be your brother's keeper

The following exhortation was given to the Consistory by a member of our congregation who found much strength in it for his faith and asked to have it printed in our bulletin so that our whole congregation could share in it.

Daily exhortation

Exhort one another every day, as long as it is called 'today' that none of you may be hardened by the deceitfulness of sin." Hebr. 3:13

God has now spoken his last word for the last days. Therefore there is nothing more important than that we hear and obey that word. In the Old Testament days, many of those who heard his Word were lost nevertheless. That must be a warning to us to ". Take care lest we fall away from the living God!" Since our path is dangerous and sin is deceitful, Christians must live in a fellowship that exercises a watchful care over its members. Within this fellowship Christians must exhort each other every day. We need daily stimulation to faith and good works.

We need it ourselves, and we owe it to each other as a daily payment of love. This is the Biblical norm for the life of our Christian churches. But we hardly ever realize how far we have departed from this norm and how much we have adapted ourselves to the demands of modern ways of living. Instead of exhorting one another daily countless church members take one hour a week to sit in a church building in order to be exhorted by a man at a distance; and then they are "busy" until next Sunday.

"Today" is the time of God's grace. It is the period in which God speaks in Jesus Christ. As for our personal lives, it is obvious that "today" cannot exceed our lifetime. But the writer has another crisis than our death in mind when he says that "Today is now, that none of you may be hardened by the deceitfulness of sin." Hardening begins with a reduced sensitivity of conscience and ends with total inability to hear and do God's Word. We must stand firm and we must stand together. Faith must be warmed by fellowship. Otherwise the devil takes his toll.

Smithville, Ont. Chr. Ref. Church bulletin

We consider the Church Page of this paper to be a bulletin board of Reformed church activities and herein note the changing whereabouts of ministers, new addresses for church correspondence, and brief articles about church related events. All information may be sent to: Rev. J. Van Harmelen, 41 Skyway Village Estates, Palmetto, Florida, 33561.

In the communion of the saints

Behold, I make all things new!

That wasn't the message only, but something very real before our eyes and ears on Sunday, October 22nd, at Hope Centre, when Pat and Ernie Shwets both entered into the fellowship of the Christian church; Pat through adult baptism, and Ernie through public profession of faith.

Here were two people shedding a past filled with rejection, humiliation and despair, and who through the Grace of God had found new life in a new community, the community of Christ. Coming from a world that never had a place for them, Ernie responded in the service, "I thank God that we have found a place, here at Hope Centre." For them Hope Center is a place to be accepted, loved, forgiven, to rest and really live, just like everyone born in the city of God sings it out: "All my springs are in Thee!"

We pray that God will help Pat and Ernie to grow and deepen in faith and in commitment to Him and to all people, leading them onward to a complete renewal of their lives when He makes his home among us.

We thank and praise God for his blessings on Hope Centre's ministry. While in several ways we try to focus in on real needs in the community in this core area, God's Spirit opens hearts and creates a need to be part of his family on earth. The joy of seeing that happen is beyond words. As we work, spend our money and our time, God Himself is working through us.

If that is a reason for the angels to celebrate, wouldn't all of us who have even the slightest stake in Hope Centre's ministry join them in that celebration and proclaim the mercies of the Lord?

Here is a place where God indeed is making things new.
Hope Centre Newsletter
Winnipeg, Man.

To help brothers and sisters elsewhere

The church of New Westminster sent a letter announcing that Rev. Boersema will go on a fact finding trip to Brazil. He will contact the Brazilian authorities in order to find a way for him and his family to enter the mission field.

Can. Ref. Church
Calgary, Alta.

Catechism classes

Again, I must point out to you the parental responsibility of sending one's children to the catechetical instructions. This is not simply a privilege, but primarily a duty. Remember your baptismal vow! You have promised to cause them to be instructed in the doctrine of the church to the "utmost of your power."

There are some parents among us who seem to think there are certain activities which are more important for

their children than instruction in the way of salvation. I mean such activities as part-time jobs, extra-curricular school activities, hockey, baby-sitting for mom and dad, etc.

Let us all wake up, brothers and sisters, for such attitudes may simply not be tolerated in the Church of Jesus Christ. Such an attitude reveals a lack of love for the Lord and for one's children. It shows that father and mother are not really all that concerned about the salvation of their children or the command of the Lord.

Therefore let us all keep and put our priorities straight. This means that son or daughter must simply drop all activities which interfere with catechetical instructions. These instructions are necessary for their salvation, whereas the other activities are not. May I count on your love and faithfulness?

However, lest I sound ungrateful, I hereby wish to acknowledge all the work done by faithful parents. Parents who are doing their utmost for their children. May you all continue in this way.

If it is necessary for a student to be absent, then please let me know, so that I do not have to bother you with an inquiry.

Edmonton Canadian
Reformed Church
Alta.

Marks of the Church

The Belgic Confession remains a splendid symbol of faith in spite of its omission of missions. Traditionally, however, the three marks of the church enumerated in Art. 29 have almost been made a confession within a confession and given a stature by themselves.

A Christian Reformed church can get away without a vital koinonia and without a vigorous evangelistic outreach and still think of itself as a true church as outlined in the confession. Another church may have an Arminian gospel, neglect the baptism of infants, have only administrative discipline, but have a living fellowship, many growing Christians, a heart for the lost and be put down for being a false church.

Obviously, something is lacking in both churches, but a new Christian will opt for the second church. He will read his Bible and find the second church more nearly corresponds to what he reads. As he matures in faith and becomes interested in the theology of the bible, he might move to the Christian Reformed Church and become a thorn in its flesh. He may be happier theologically, but as a Christian, he may well be frustrated.

Rev. Dirk Hart
First Chr. Ref. Church
London, Ont.

Welcome

We welcome our guests who worship with us today. Visitors are encouraged to sign our guestbook. A special welcome is extended to Rev. Martyn Thomas of the Canadian Bible Society, who will deliver the message this morning. Originally a banker of Presbyterian background, Rev. Thomas was ordained in the Congregational Church in 1965. He has been with the Canadian Bible Society for eight years, and is active in the Christian School in Ottawa.

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North American religion in review

by Gary Warner

Mr. Warner is director of the Evangelical Press News Service.

What kind of a year was it? As a noted broadcaster might resonate, "It was a year like all years, only ... we were there."

Or as Neil Diamond might sing, "I've been this way before ... and I'll be this way again." It was packed with all The Preacher's seasons. Popes died. A test tube baby was born. Denominational fragments squabbled and held hands. Closet doors stayed open, leading to pitched battles. The WCC gave; the NCC fired. The squeaky wheel of a pugnacious church got greased in educational and political arenas.

It was a year of good. More books and Bibles were distributed, more radio and TV broadcasts made, more crusades and missions held, more people touched by the gospel than ever before.

It was also a year of the crazies: During Mickey Mouse's 50th birthday, the religious community, from Rev. Jim Jones to novices, played more than its share of Looney Tunes.

And so it goes. Here's an overview of the trends and the newsmakers:

Denominations

They met and talked and issued. The Southern Baptists grew. The Lutherans disagreed. Same for the Presbyterians. The Methodists may have wished they'd never heard of retirement homes.

In a major statement on papal Infallibility, the official U.S. Lutheran-Roman Catholic dialogue team declared, "The ultimate trust of Christians is in Christ and the gospel, not in a doctrine of infallibility, whether of scripture, the church, or the pope."

Anglicans, in the Lambeth Conference, said they felt closer to everybody. Nestles, even if it's the very best, and Bristol-Myers were ripped for peddling powdered baby formula to Third World countries.

At the Lutheran sandlot, the teams kept taking their ball and going home. The controversial Book of Worship was published (800,000 copies) for the LCA, ALC and the ELCW, but the Missouri Synod said no thanks. The Synod reported a loss of 111 parishes and 87,000 members. The Evangelical Lutheran Synod said NO to merger talks.

The United Methodist Church was embroiled in a class action suit over bankruptcy and kickbacks involving the Pacific Homes retirement centre. The two major Presbyterian bodies talked merger while churches kept skipping back and forth. Child abuse

and battered women were focal points. Human rights was the hottest issue, fueled by comments from UN Ambassador Andrew Young on "political prisoners" in the United States.

The Salvation Army marked its Centenary and led the way in the ordination of women. A body of denominations tried to reopen a steel mill in Youngstown, Ohio, to relieve an unemployment crisis.

Evangelism

Billy Graham held crusades in Las Vegas, Kansas City, Toronto, Scandinavian countries, and Poland. He corrected McCall's magazine for "misquoting" him on special evangelistic groups and on who is and is not lost. The Graham organization reported a \$3 million deficit and was fingered by the grumpy Charlotte Observer with allegations of irregularity in a land purchase for a layman's Bible training center.

Ruth Carter Stapleton called a Newsweek cover article on her a "devastating" reading experience. Her planned appearance at an international Hebrew-Christian conference drew flak. She cancelled.

South America was a prime crusade site. Luis Palau and Rex Humbard drew thousands there. Anglican Bishop Festo Kevengere and evangelist Michael Cassidy preached at precedent-setting meetings in Egypt. Morris Cerullo announced plans for a \$100 million "World Outreach Center" in San Diego. Oral Roberts got the green light on his controversial medical center, and the dean of his medical school resigned.

Israel passed a law with an eye on roving evangelists. The Gerald L.K. Smith Crusade closed after 30 ultra-conservative years. Only 31 people showed up for Billy James Hargis' comeback. And a missions scholar urged the banning of the word "crusade" because it stirs "triumphalistic images of violence and war."

Missions

A storm was triggered by the World Council of Churches' \$85,000 grant to the Patriotic Front in Rhodesia. Ambassador Young backed it; the WCC defended it, although admitting the timing was "clumsy"; and the Salvation Army and bits and pieces of evangelical groups withdrew, at least temporarily, from the WCC.

Missionaries were killed in Rhodesia and elsewhere in battle-weary Africa. Evangelicals came under pressure in Portugal, but a proposed Spanish constitution carried new guarantees of religious freedom. A bill concerning religious conversions in India was termed "unconstitutional and anti-Christian." Anticipated Baptist admonitions not

to appoint an envoy to the Vatican fell on deaf ears at the White House.

In Russia, seven Pentecostals took refuge in the U.S. Embassy and refused to leave until allowed to emigrate. The Russians enraged the world and made a mockery of human rights' statements by sentencing several Jewish "dissidents" and "activists" to prison and exile. Peter Vins, son of Russian Baptist leader Georgi Vins, was sentenced to a year in prison.

The worldwide refugee problem was of initial concern, particularly in Africa and on the high seas. World Vision led efforts to help thousands of "boat people" fleeing Vietnam and Cambodia.

Education

An injunction was imposed against displaying the 10 Commandments in Kentucky classrooms. A Kentucky law requiring Bible reading in public classrooms was "probably unconstitutional."

In North Carolina, 63 conservative Christian schools refused to accept state educational regulations. The court case was still anybody's game. Elsewhere, the black community and some Christian groups protested the state's proposed graduation requirement testing. Teachers were fired for witnessing in class. New Jersey endorsed silent meditation in schools.

Publishing

Zondervan reported that pre-publication sales of the New International Version Bible topped one million copies. The Voice, a South African Christian weekly for blacks, was banned by the government. The ban was lifted following international protests. The New York City

based News World, published by Rev. Sun Myung Moon's Unification Church, increased its press run from 50,000 to 400,000 during the city's newspaper strike.

The Evangelical Press Association turned a graceful 30; Doubleday established an evangelical book division; the Christian Booksellers Association moved to new quarters in Colorado Springs and welcomed 7,500 to its Denver convention; Campus Life magazine and Zondervan agreed to co-publish youth books.

Broadcasting

Last winter PTL Television Network president Jim Bakker announced his network would carry a series of "Christian soap operas" that offer "a hope and a solution while other soaps just endlessly go on and on." This started PTL's real-life soap opera that goes on and on.

The beleaguered network faced a series of crises in the days of its life. Sixty employees were fired in an economy move; work on the multi-million dollar Total Living Center was curtailed by contractors when unpaid bills reached \$2.5 million; a computer snafu kept PTL out of touch with its donors; and a marathon fund-raising drive to remain afloat was temporarily dry-docked when the bank refused to pay on credit card pledges.

The Mexican government ordered 50 radio stations to cancel Christian programs. "Holocaust" and "Jesus of Nazareth" (from 1977) were honored programs. Radio ELWA in Liberia turned 25. The Church of God and the National Federation for Decency took up arms against sex and violence on ABC, the

top-rated network.

Lifestyles

Homosexuals continued to duck the oranges of wrath, but the battle lines shifted. Gay teachers were hired and fired. Gay ministers were ordained. The Evangelical Free Church ruled homosexuality "an abomination." A United Presbyterian Church task force favored gay ordination, but the UPC general assembly, somewhat divided, voted to oppose ordination.

California's Proposition 6, requiring the firing of teachers who are avowed homosexuals, found church groups on contesting sides. Local anti-gay rights were voted down in Dade County, Fla., Wichita, Ks., St. Paul, Minn., and Eugene, Ore., but were approved in Seattle, Wash., when backing from the Church Council of Greater Seattle beat down the efforts of evangelicals and fundamentalists.

The Nazis wanted attention and the right to march in Skokie, Ill. They got the former, not the latter. The Church of the Brethren turned in its handguns. Hare Krishna devotees gave up shaved heads for a mod appearance but still lived in plane, bus and train emporiums. Anheuser-Busch Brewery dropped its plans to market "baby beer."

The New Call to Peacemaking, a federation of Friends, Brethren and Mennonites, held its first national meeting, renounced war and called for a simpler lifestyle. Over \$23 million was spent on anti-smoking campaigns; the industry countered with an \$80 million push to keep us puffing. Madalyn Murray O'Hair lost an \$80,000 slander suit she attributed to a jury of "malice-filled Christians."

Continued on page 6



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North American religion in review

Continued from page 5

Polls showed: 12 percent in the U.S. live in poverty; more British teenagers believe in UFO's than in God; 55 percent in the U.S. believe in abortion "only in certain circumstances"; alcohol overindulgence increased by 5 percent; 90 percent of U.S. women believe in God and 67 percent pray daily; and single parent households increased, as did fatherless families.

The FBI took on the Church of Scientology and led nine arrests to zero. Rev. Moon courted England as a potential home, dodged U.S. officials, sued investigating Congressman Donald Fraser (D-Minn.), and termed Rep. Fraser's election defeat "punishment from God." Evangelical women held a national caucus.

Courts ruled in Massachusetts, Minnesota and Florida that life-support systems could be unplugged. "Christian Yellow Pages" popped up in the Carolinas and Tennessee and quickly folded. The Theology of the Americas Conference urged Americans to explore alternatives to capitalism. And in Henryetta, Okla., fundamentalists defended the town ban against live snakes and public dancing.

Newsmakers and events

It was the year of three Popes. Pope Paul VI's death was followed by the death of Pope John Paul I after his less than 40 days in the Vatican. The third Pope was the first ever from Poland.

A test tube baby was born to a British couple, promising theological debates for years to come. Thirty U.S. scientists studied the mysterious Shroud of Turin. Is it the actual burial sheet of Jesus? Tune in about 1980 for test results. Sir Thomas More's skull was found in "good condition" after 400 years. Monks say they discovered the skull of John the Baptist while renovating a monastery 60 miles outside Cairo.

McDonald's assured us it hasn't given contributions to the Church of Satan or put worms in its hamburgers. Dr. Robert Schuller's church raised \$1.25 million in one day for its Crystal Cathedral. Underground Evangelism and Jesus to the Communist World engaged in a messy court trial. The National Council of Churches fired high executive Lucius Walker Jr. over financial problems.

Prince Charles spurred an Anglican-Roman Catholic controversy. Broadway went wild over the reading of Mark by English actor Alec McCowen. Charitable giving in the U.S. counted \$16.54 billion for religion. A Missouri evangelist, who had his deceased mother frozen in an upright freezer, gave up trying to resurrect her after two months.

In the celebrity corner, Christian Dean Jones played Christian Charles Colson in "Born Again." Debbie Boone lit up some lives, and B.J. Thomas and Arlo Guthrie sang a new song.

Death claimed Kenya's President Jomo Kenyatta and World Vision founder, "Dr. Bob" Pierce. Holiday Inn, President L.M. Clymer resigned when the franchise voted to build a casino in Atlantic City. Activist priest James Groppi switched from Roman Catholic to Episcopal and from celibacy to marriage and pending fatherhood.

It was another year of the Lord who, to paraphrase Psalm 65:11, "crows each year with his goodness."

by Rev. Ralph Heynen

PASTORAL COUNSELLING

The Christmas season should be a joyful time of the year. But when you go out you find people shopping with lines of concern and worry on their faces. The people who wait on them in the stores are getting to be a bit tired of all the busyness. People jostle each other and almost fight with each other in order to determine how they can best provide the kind of gifts that people need for this holiday season.

It is good for us to think in terms of a family that has fun together. We talk about the family that prays together, stays together. But I've also read that the family that laughs together, stays together. I think there is a lot of truth in this because God gave us the ability to laugh as well as to cry. It's a healthy outlet for our emotions. It takes the wrinkles of worry out of our brows. It helps us to overcome some of the inner irritations that crowd into our homes or into our lives.

Humor plays an important part in our lives, especially if we have learned to laugh at ourselves. Many of the situations that cause quite an ado in a family are rather ridiculous. To have a relaxed view of life there is a need to have fun and happiness. There should be the ring of hearty laughter also around the dinner table. McCalley, the writer of a previous generation, says: "He who never smiled at the antics of a kitten or of a puppy has lost touch with certain basic realities of life."

There is a lot of humor that is coarse and off-color-suggestive, but there is also humor that is clean and free from any trace of irreverence. There is humor that is compassionate. There is

Laughter in the Home

their common sense and they didn't do badly at all.

But as human beings we all have our peculiarities and failings. We develop habits of behavior and ways of communicating and if we could see or hear ourselves as others observe us, we could see some of the funny things that we do...the funny side of life. The coming of the tape and cassette recorders has been a wonderful help for pastors. They have an opportunity to hear themselves the way other people hear them when they are preaching. When I hear some ministers preach I sometimes wonder whether they really listen to their own tapes. There's a cute little cartoon that I've seen a few times of a minister who was listening to the tape of his sermon and while he was doing this he had fallen soundly asleep. He was evidently not too impressed with his sermon.

Laughing at ourselves has a tendency of setting us free. It works far better than feeling badly about our errors or blaming others for them. If we can laugh at our mistakes it's much better for us. It sort of breaks the strangle hold of our tensions. It frees us to take a more sane view of ourselves and of life. Solomon tells us that a cheerful heart is good medicine, and I think it is true. I've often noticed with people who were depressed that they could not laugh while they were depressed. Then after they had been in the hospital for awhile and had some treatment and some care, you would meet them and there was a smile on their face and they laughed about little things. To me it showed that this man was getting over his depression.

A man once told me, and this is a very tragic thing: "I never saw my mother laugh." A child growing up that way and never hearing his mother laugh or his father laugh - it would mean he was brought up in a home which did not have the lighter touches of family living, but where people lived somber, sober, and gloomy lives. One of the fondest memories I have of my own father, who was a stern prophet when he preached on the pulpit, was his hearty laughter. He would laugh so that his ample frame would shake. I hear that same laughter in other members of the family because I imagine that kind of laughter is contagious.

I suppose a child that is brought up in a home where there is no laughter, grows up that way too. Unhappiness is something of our own making. It's not the circumstances of life, but it's the way we look at life. Unhappiness shows that we have an outlook on life that is unhealthy, when the inner attitude of the heart is one of gloom, a person sees all of life through dark glasses. He sees the colors only of dark grey, black and deep blue. He doesn't see the rosy side of life. Yet, this is something we can control ourselves. Some take the approach that laughter and happiness always will end in tragedy - If you're so happy today, tomorrow you're going to pay for it. That's not only superstitious but it's also ridiculous.

I know we are often accused of being a fun-loving and pleasure-mad generation. Some are always searching for pleasure and fun and enjoyment, but the opposite side is also true. Find your pleasure in little things - in the plain everyday things of life - in the jokes that children tell and the expressions that have become familiar through frequent use. Remember, Jesus laughed and I'm sure that his disciples laughed. So, you and I must also learn to laugh, but to laugh at ourselves.

Thought for the week

The idea that life should be made easy and comfortable for all people and that there should be no experience that causes tension is a false view of life. If there was no tension, no struggle, no difficulty, we could grow up as weaklings. We must learn to conquer difficulties in order to build strong traits of character in this present world.

laughing at others in a way which shows that we care. Then, of course, there is laughing at ourselves. Some are able to laugh rather heartily when the joke is on someone else, but they are very easily hurt when they become the butt of the joke. We ought to learn to laugh at ourselves.

Husbands and wives can create some very funny scenes when they get into arguments. When our argument ends up in a shouting session, when there is a slamming of doors and when there are tears - it would be well for a couple to be able to see how funny this really is even though at the time they don't realize this.

Some young mothers with two or three children approach their role in life with too much concern. They are so determined that they are going to bring up their children the right way. They don't want to cause their children any psychological harm. They often forget that their own mothers and grandmothers never read a book on child care and yet they did a pretty good job of bringing up their children even though they didn't have the advice of the experts. They depended on sanctified mother instinct. They depended upon

The opposite view on Canada's turn to the "right"

Continued from page 3
 receive this kind of assistance. If they had, they would now all be relatively rich. Neither did they receive half of this amount — which proves that the larger part of these welfare taxes does not go to the poor but to those who administer these schemes. These are U.S. facts and no doubt equally apply here.

The electorate is also beginning to realize that liberty has never come from any government. The history of liberty is the history of the limitation of government power, not the increase of it, and here I quoted Woodrow Wilson.

A people that sees its economic freedom eroded will see its political freedom eroded. The electorate is also beginning to understand that this Ponzi game which is being foisted upon them will some day self destruct society as we know it. What else can we think?

This year's federal deficit is larger than the total federal revenue of just 10 years ago!

How, by any definition, can this be called responsible stewardship and if no one in society raised a voice against these liberals with their inflamed sense of moral rectitude, if everyone simply fell in step and marched to the tune of these pied pipers, then one day we would wake up, too late, to find ourselves living in a collectivist state, just as sure as the citizens of the communist world do today.

The electorate is also getting wise to the fact that governments cannot create wealth; there is not one government in the world which can start and successfully run

a business, other than those which have a monopoly — consider the monopolistic post office.

It has been brought home to the electorate that governments are no different than individuals. "You cannot spend yourself rich!"

As for the liberals' egalitarianism and redistributionism, our readers would do well to read or re-read George Orwell's allegory "Animal Farm" where we find that "all animals are equal except some are more equal than others". The more equal ones were and are the pigs with the biggest elbows feeding at the public trough and, at the same time, lecturing society on morality! In Orwell's words "we should beware of these smelly little orthodoxies which are now contending for our souls".

Having read "Animal Farm", carry on and read "1984".

Collectivism will bring us 1984 as sure as day follows night, unless the electorate realize that this can only be prevented by electing political candidates who will not use "double speak", who will also understand that there is no such thing as the "People".

This, too, is a collectivists' myth. There are only individual citizens with individual wills and purposes, candidates who will understand that one cannot differentiate between property rights and human rights.

Another reason for this turn to the right is the realization that this monstrous bureaucracy consisting of the new class liberal bureaucrats and politicians simply does not recognize any other authority

than that of the "People", translated, themselves: or the "People's Welfare", translated, more power for themselves.

In every Western nation we have seen this extraordinary growth of state activity, with permanent governments of civil servants, not subject to the will of the voters and trained to administer statism and collectivism.

It is also utter silliness for Mr. Vandezande to suggest that we of the opposite view believe that governments exist only to serve our wishes when he alludes to "but you want government to ban pornography". What has the loss of economic and political freedom to do with the banning of pornography?

It is exactly this guise of freedom, given in the last decade in the Western World, this so-called freedom which is nothing more than a circus, which is used to mask the loss of real freedoms, such as economic and political.

I have only listed some of the reasons I see why Canadians are turning away from liberalism. Many more reasons can be found.

Mr. Vandezande mentions poor man-Lazarus and the crumbs which fall his way. It is not fair to paint everyone on the "right" with this brush.

We would rather be mindful of the parable of the talents in Matthew 25. This servant, who gained 5 talents, was praised for his effort as a good steward and these added talents enables this good steward to give more to poor Lazarus than just crumbs.

J.J. Luyk
Oakville, Ont.

The Trinity Tower

Dear Sir:

Thanks to the excellent fall weather we have enjoyed this year, the builders of Trinity Tower in Brampton, Ont., part of Holland Christian Homes aim to have the building closed in before Christmas, so that the finishing of the inside can be done during the winter months.

We trust that the first occupant will be living in the building not later than June 1, 1979. Already more than half the units are spoken for and it appears that we have enough members on the waiting list to fill the building completely.

We sincerely hope that people who are in need of accommodation by next summer will apply now so as not to be disappointed when that time is there. Applications can be obtained from P.O. Box 333, Brampton, Ont. L6V 9Z9.

Although we will give priority to those now on the list, there could be circumstances which will make an applicant

eligible on other grounds, since our building is built under CMHC financing for the benefit of those who have a low income.

Many, however, do not need assistance and already now we can see a whole community of like-minded fellow-believers coming to live together in Trinity Tower: many talents, interest, needs, and activities within walking distance within the one building, enough people to get to know for a whole year, and yet being able to live your own life without the care of keeping your own house and lawn in order.

The board of Holland Christian Homes is satisfied with the progress made and we are thankful to our Heavenly Father Who makes all this possible.

We wish all our friends, members and supporters a Blessed Christmas and a prosperous 1979.

D. Brinkman
Bowmanville, Ont.

Reformation is unity

Dear Sir:

It was the last paragraph of your View Point article (Within Denominational Boundaries, Dec. 1) that made me wonder.

May I ask: Is Jesus Christ really not concerned ("does not know") about His children being liberal or conservative?

Does Christ not know and even demand limitations or boundaries to how we as His church express to be His church? Does what His Word instructs us about the church, the congregation, not belong to His commandments? Does Scripture ever speak of "denominations"?

The oneness the Bible speaks of is non-existent horizontally without being bonded vertically with Jesus Christ and His Word. Often the secessions in His church's history were exactly aimed to reunify with the Head of the church and with His Word again. Yes, there is brokenness; brokenness caused by cutting strand after strand of that bond with its Source.

Reformation implies bringing

the scattered elements together again.

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Students invited to Pursuit '78

In a time in which many young people struggle with an uncertain future, the Intervarsity Christian Fellowship, together with the Christian Reformed Chaplains in Ontario have organized a conference to be held in Toronto's Holiday Inn from Wednesday, Dec. 27 to Sunday, Dec. 31.

To promote this event, a brochure has been published which describes this vocational conference. It mentions that the conference, called Pursuit '78, will assist university and college students to integrate their Christian faith with that area of life to which God has called them.

There are four major dimensions to the conference. The theological basis will involve an examination of the demand for commitment for every Christian, whatever his or her vocation. British author and teacher, John R.W. Stott will address this subject each day.

The second major dimension is the world scene. Each day, Samuel Escobar who is currently working with the International Fellowship of Evangelical Students in South America, will present the global picture with relation to the crucial needs and opportunities for involvement in all geographic parts of the world and all vocational fields.

The third dimension is that of workshops. The workshops will provide an opportunity for those with similar vocational interests to become aware of particular aspects of actually working in a vocation and to become aware of the issues to be faced in each vocation. Workshops will deal with health care, education, law and government, social services, business and commerce, the church, science and technology, fine arts and communication.

The fourth dimension is that of contemporary cultural issues. Each day of the conference, some contemporary issues will be presented, either by film, play or panel. A summary statement on Christ and Culture will be handed out.

The total cost for the conference, including all meals, lodging and the full program is \$95. Contact the Intervarsity Christian Fellowship, 745 Mount Pleasant Road, Toronto M4S 2N5 or contact one of the Christian Reformed university chaplains in your area.

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Liability and responsibility

by Klaas Terpstra

Some time ago I listened to an interesting conversation about life insurance. Two of those present, although they had taken out auto and fire insurance, did not own any life insurance.

Number one stated that he was taking the risk himself instead of filling the coffers of rich life insurance companies. It probably did not dawn on him that in doing so he let his wife and children take the risk.

Number two had a different reason for not taking out life insurance. In his opinion, buying life insurance was proof of a lack of faith. He tried to prove his point of view on biblical grounds by quoting Job 12:6: "And they that provoke God are secure." Instead of believing in the Lord's providence we would be trusting in our own securities, including life insurance policies.

But is it correct that those who believe in the Lord's providence shake off all responsibility? Should we passively accept everything that's happening in our lives without doing anything about it?

If that is the answer we would not be allowed to take any precaution in life. In case of sickness no doctor should be called. When leaving the house, no doors should be locked. Forget about seat-belts when driving the car. Don't erect a fence around the swimming pool. Indeed, auto, fire and life insurance would be out.

But this is not the answer at all. As a matter of fact the Lord, who wants us to trust in Him, expects us to be responsible people. The Israelites used to have patios on their flat roofs and in Deut. 22: 8, He commands His people, "When thou buildest a new house, thou shalt make a railing for thy roof." God wants us to prevent accidents.

Not only are we supposed to prevent them but He also shows responsible people their liability. In Exodus 21:33 we read: "If a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall there in; the owner of the pit shall make it good and give money unto the owner of them." We would call that "third party liability". Exodus 22:6 says: "If fire break out, and catch in thorns, so that the stacks of corn or the standing corn, or the field be consumed therewith; he that kindled the fire shall surely make restitution."

Today in 1978 it's no different. God's law and command to act responsibly and to realize our liability is still in force.

We are not even stressing the point that by government law we are to carry liability insurance, nor is it necessary to go into detail why we should carry fire insurance to protect the mortgagee who is lending us the money to buy or build a home.

We are not discussing the law of the land but the law of God. If we cause an accident with our car, resulting in damage to the other party's possession we are to compensate. In case there is a loss of life, again we have to take the responsibility. Because such compensation is often beyond our means we carry liability insurance.

The Lord doesn't talk about "third party liability." He wants us to treat the other party exactly the way we want to be treated. In other words we better listen to His command: "Love your neighbour as yourself."

As soon as we have a clear picture of our obligation towards our neighbour, we cannot very well exclude our wife and children, can we? As husbands we had better look the problem square in the face. As fathers we cannot escape our responsibility.

Canadian law forces us to take out liability insurance. Mortgage companies require fire insurance. There is no such law to make husbands and fathers take out a life insurance policy. It shouldn't be necessary, either. If we are to love our neighbour as ourselves who is closer than wife and children?

If we are wealthy we may be able to provide the necessary funds without paying any premiums on a life insurance policy. But how many are in such a favourable, financial position?

Husbands and fathers are not only allowed to take out life insurance for the protection of their families, it simply is their duty to make provision in case something should happen to them. Of course there are always isolated cases where a sick or disabled person just cannot make such provisions. He should not worry. The Lord will take care of his family just as well.

How much insurance is needed? What kind of insurance should be bought? Much depends on the circumstances and they differ from the one family to the other. One has to take into consideration a person's present income, the number of children, the age of the children, the possibility of a mother being able to go back to teaching, nursing, etc.

Select a trustworthy agent, capable of discussing the needs and one who knows his business.

For many people life insurance is the railing around their home-life, preventing it from falling financially apart upon the death of a husband and father.

Is that taking matters in own hand? Do we want to become independent? No, it is not. It is taking our God-given responsibility very seriously and in doing so we show a loving concern for those close to us.

It is true that we have a tendency of trusting too much in worldly possessions whether they be real estate, a flourishing business, stock and bonds or a fat bank account or possibly a \$100,000 insurance policy.

But why single out life insurance? If financial security becomes an idol we are on the wrong track and we then act like the fool in Luke 12 who told himself he had made it. He did not have to live out of the hand of God anymore. He didn't need anyone. That same night he died.

Taking out large insurance policies for the wrong reasons is just as wrong as NOT taking out insurance.

Let us follow the advice given in Romans 14:5...

"Let every man be fully convinced in his own mind."

Joosse heads AACB board

Rev. James Joosse of Calgary, Alta. was elected president of the board of trustees of the Association for the Advancement of Christian Scholarship (AACB), at its November meeting. He succeeds Rev. Alvin Venema of Brantford, Ont. who has been president since 1974. Rev. Venema moved to Edmonton, Alta. recently. Other officers of the board were elected as follows: Marinus Koole, vice-president; Rev. Herman Praamsma, secretary; and Jan de Koning, treasurer.

All the world's a stage...

"And all the men and women merely players."

William S. had something there in *As You Like It*. In a sense, the world is a stage where each person plays the part given him. The question many young people face as they finish high school is "What's my part?"

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1933 1978

Organization was key to outreach at International Plowing Match

by George Vander Glas

The International Plowing Match and Farm Machinery Show is an annual event, organized by the Ontario Plowmen's Association, and held at a different location of Ontario each year. It provides competition for farmers in the art of plowing.

Delegates from all over Canada as well as from some other countries participate in this event. As a sideline to the plowing, although over the years it has progressed to be the main event, is the farm machinery show. The name may be a misnomer since a host of farm industry-related as well as totally unrelated products were exhibited. This year's exhibit, or "tented city" covered an area of 150 acres and consisted of a great number of large and small tents arranged neatly as a city block with interconnecting streets which covered a total of 5 miles.

This year's event was held on a number of farms located on Hwy. 86 close to the town of Wingham in Western Ontario. The organizers billed it as an event that could attract as many as 200,000 people and this alone sounded like a tremendous opportunity to plan an evangelism outreach during this event. A number of Christian Reformed churches in this area were approached with this idea and six of them responded enthusiastically namely the churches of Clinton, Blyth, Drayton, Goderich, Listowel and Lucknow. An organizational meeting was held in Wingham — each church being represented by two members of their respective evangelism committees. A plan was agreed on and responsibilities for action were divided among the members. We met at the same location once a month until the end of August.

As time progressed the whole venture began to take shape. It was clearly visible that we had the guidance of the Holy Spirit, everything began to fall into place. We rented a lot and a tent, arrangements were made for electrical service, Rev. Hallman from the Canadian Home Bible League spent an evening with us and we received a supply of Bibles and Bible lessons. Rev. John Van Till, the home missionary in our area, also spent an evening with us and gave us some good suggestions and he agreed to hold a training session for all the volunteer workers that would operate the tent. We contacted the "Back to God Hour" office and they responded that we could have the display that was prepared for Synod and which was also used in Kingston at the young people conference. We contacted a Christian book store and made

arrangements to sell Christian books on consignment. Similar arrangements were made to sell Christian music, tapes and records.

Each participating church organized their own volunteer workers to operate our outreach. The response was fantastic when 120 people indicated their willingness. On Sept. 6, Rev. J. Van Till held a training session at Listowel.

In the middle of September the tent company erected the tent, a big one 20' x 40'. We had made arrangements with the Goderich church to borrow their roadside chapel and brought it down to the site on a float and placed it in front of the tent. Now the part of landscaping and decorating started. The little chapel was re-painted white with black trim. Cedar trees and flowers were planted around this chapel and walk ways covered with wood shavings were installed leading to and from the tent.

Inside the tent long tables lined the walls on which display cases were installed which were filled with Bibles, books, records and tapes. At the back of the tent the attractive Back to God Hour display was installed, complete with a lit-up panel of a map of the world and pick-up head phones that lit up on this map, when operated, and told a message about the Back to God Hour operation in that part of the world. The interior of the tent was finished with colourful wall hangings, posters, and plants.

At last Tuesday, September 26 rolled around, opening day, the weather was beautiful. The volunteer workers all arrived in time despite heavy traffic conditions. A short devotional was held in the trailer parked behind the tent. We opened the tent and everybody took up their stations. Some of us had the butterflies but they soon disappeared when the first people started coming through. And people sure came, all week long, there was no let up. Everything ran smoothly. A number of good contacts were made, others were of a more superficial nature. But we all had an opportunity to speak to others of our love for the Lord and the joy it brings in your life when you know Him.

The International Plowing Match and Machinery Show is history now. It has been estimated that some 30,000 people visited our booth. Numbers mean so little. Did we have positive results? We don't know. All we did was Sow the Seed. That's why a banner above the tent entrance read: *Sow what?* All we can do now is continue to pray for the people we talked to that they will accept Jesus the Christ as their personal Saviour.

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FROM COAST TO COAST

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Brooks-CKBR..... 9:00 a.m. 1340
Drumheller-CJDV(Sat) 8:30 p.m. 910
Edmonton-CHQT..... 8:30 a.m. 1110
Edson-CJYR..... 10:00 a.m. 970
Ft. McMurray-CJOK 9:00 a.m. 1230
High River-CHRB .. 8:30 a.m. 1280
Peace River-CKYL .. 7:00 p.m. 610
Taber-CKTA..... 9:30 a.m. 1570

BRITISH COLUMBIA

Abbotsford-CFVR..... 11:30 1240
Burns Lake-CFLD .. 9:15 a.m. 1400
Duncan-CKAY..... 7:30 p.m. 1500
Kamloops-CFFM-FM
(Sat)..... 10:00 p.m. 98.3
Langley-CJJC..... 10:05 p.m. 800
Osoyoos-CKOO .. 8:30 a.m. 1240
Penticton-CKOK .. 8:30 a.m. 800
Smithers-CFBV .. 9:15 a.m. 1230
Summerland-CKSP .. 8:30 a.m. 1450
Vancouver-CJVB .. 9:00 a.m. 1470
Vernon-CJIB..... 10:00 a.m. 940

MANITOBA

Altona-CFAM..... 9:30 a.m. 950
Boisevain-CJRB .. 9:30 a.m. 1220
Steinbach-CHSM .. 9:30 a.m. 1250
Winnipeg-CKJS .. 9:15 a.m. 810

SASKATCHEWAN

Estevan-CJS(L) 9:30 p.m. 1280
Regina-CKRM .. 10:30 a.m. 980
Saskatoon-CFQC(Sat) 9:30 p.m. 600
Weyburn-CFSL(Mon) 9:30 p.m. 1190

ONTARIO

Brantford-CKPC .. 10:00 p.m. 1380
Cornwall-CJSS .. 8:00 a.m. 1220
Ft. Frances-CFOB .. 10:30 a.m. 800
Hamilton-CKOC .. 7:00 a.m. 1150
Kapuskasing-CKAP .. 9:00 a.m. 580
Kingston-CKLC .. 8:30 a.m. 1380
Ottawa-CFGO .. 8:30 a.m. 1440
Owen Sound-CFOS .. 1:30 p.m. 560
Pembroke-CHOV(Sat) 7:00 pm. 1350
Sarnia-CHOK .. 8:30 a.m. 1070
St. Thomas-CHLO .. 4:30 p.m. 1570
Stratford-CJCS .. 1:00 p.m. 1240
Thunder Bay-CFP .. 9:30 a.m. 1230
Toronto CHIN-FM .. 8:00 a.m. 101
Toronto-CKFH .. 9:30 a.m. 1430
Wingham-CKNX .. 10:30 a.m. 920

NOVA SCOTIA

Digby-CKDY .. 5:00 p.m. 1420
Kentville-CKEN .. 5:00 p.m. 1490
Middleton-CKAD .. 5:00 p.m. 1350
N.W. Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB .. 10:15 a.m. 1270
Windsor-CFAB .. 5:00 p.m. 1450

QUEBEC

Montreal-CFCF .. 10:00 p.m. 600

NEW BRUNSWICK
Fredericton-CFNB .. 10:30 a.m. 550
Newcastle-CFAN .. 9:30 a.m. 790

FRENCH
BACK TO GOD HOUR PROGRAM
IN CANADA
PERSPECTIVES REFORMÉES

ONTARIO

CFML-Cornwall .. 9:30 a.m. 1170
CFCL-Timmins .. 9:30 a.m. 620

QUEBEC

CHRS-Montreal .. 8:00 a.m. 1090
CKLM-Montreal .. 9:15 a.m. 1570
CKCV-Quebec City .. 7:15 a.m. 1280
CHLN-Three Rivers .. 7:45 a.m. 550

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Oudejaarsavond

Sylvesteravond, zo noemen de Roomsen oudejaarsavond naar Paus Sylvester, die van 314 tot 355 de pauselijke waardigheid bezat. Hij is min of meer een legendarische figuur geworden. Men vertelt van hem dat hij zich heeft laten vertegenwoordigen op het concilie van Arles (314) en op het meer bekende concilie van Nicea (325). Verder vertelt men dat hij Constantijn de Grote heeft gedoopt en dat hij daarvoor van Constantijn wereldlijke macht ontving, die in de geschiedenis bekend staat als "de schenking van Constantijn". De traditie vertelt deze dingen over hem. Het wordt echter betwijfeld of het waar is. Toch vindt u deze paus ook in de officiële lijst der "heiligen". De Roomsen noemen oudejaarsavond Sylvesteravond omdat paus Sylvester stierf op 'oudejaar' 335. De klokken van de kerk te Rome, en over de hele toen bekende wereld, luidden niet alleen het verdwijnende jaar 335 uit, maar ook de overleden paus. En vanaf die tijd heeft men oudejaarsavond als een gedachtenis aan Sylvester gewijd en werd oudejaarsavond in het Roomse spraakgebruik omgedoopt in Sylvesteravond.

Onze goed-roomse buren vierden de oudejaarsavond en het was voor hen een hoogtiel om naar de kerk te gaan. Wij gingen ook naar de kerk. Het was in onze omgeving zelfs zo dat de kerk, op oudejaarsavond stampvol was, voller dan de nieuwjaarsmorgendienst, hoewel er toch ook heel wat gezinnen in onze kerk werden gevonden, die het jaar wilden eindigen met God en het nieuwe met Hem wilden beginnen. Als het tegen twaalf liep nam vader de bijbel en sloeg Psalm 90 op, die hij voorlas. Daarna ging hij voor in gebed. Na het gebed van Mozes de man Gods en vaders gebed wensten we elkaar om precies twaalf uur "Gods beste zegen" toe en een "gelukkig nieuwjaar", om daarna- een gewoonte die vele jaren gevuld werd - te luisteren naar de nieuwjaarsrede van de voorzitter van de Ned.Chr.Radio Vereniging. De oudejaarsavond was altijd een indrukwekkende en toch gezellige avond met olieballen en appelbeignets, en een glasje zoete spaanse wijn, een haringslaatje, maar ook samen zingen bij het orgel. We eindigden het jaar met elkaar als gezin bij een open bijbel.

De eerste christenen hadden een gezegde: kome de genade en laat de wereld voorbijgaan. Er is iets droevigs in deze woorden van de oude kerk. Het lijkt wel alsof men toen de wereld aansloeg als iets dat geen waarde had. En toch zit er ook iets groots in want ze zagen iets van Gods genade, iets van een nieuwe schepping, een nieuwe wereld die God geven zou, de oude wereld moest dan maar verdwijnen, de nieuwe moest vlug komen. De zonde moest ophouden en de genade overal worden gevonden.

Als we straks de twaalf slagen horen, dan weten we, het jaar 1978 is voorbij, het is geschiedenis geworden. Ze vertellen ons iets over het einde van de geschiedenis, maar we horen er ook iets in van het nieuwe, een voorbode van een nieuwe schepping.

De dag is voorbij, het jaar is voorbij, de nieuwe dag, het nieuwe jaar is aangebroken. 1978 wordt opgeborgen in de schoot der eeuwen, 1979 is gearriveerd. De twaalf slagen zijn geen stopteken, de tijd gaat door. Johannes zegt ook ergens: kinderkens, het is(de) laatste ure. En zoals u ziet, de klemtoon valt niet op 'de' maar op 'laatste'. Johannes bedoelt in het bizar de kwaliteit van dat uur. Johannes spreekt immers over dat uur zonder lidwoord, daarom staat het tussen haakjes. Het gaat niet over een bepaald uur. Hij legt nu meer de nadruk op de hoedanigheid van de tijd. Het gaat vooral om de boosheid, verdorvenheid, de gevaarlijkheid van de tijd. En de gelovigen zullen ter dege op hun hoede moeten zijn. Antichristenen zijn er steeds geweest, maar vooral de tijd tegen het einde van de wereldgeschiedenis zal gekenmerkt worden door de antichrist.

Wat een wereld. Is het een wonder dat de reactie van de oude kerk op dit woord van Johannes was: kome de genade en laat de wereld maar voorbijgaan! Johannes bedoelt te zeggen dat alles in deze bedeling naar het einde toe werkt. De tekenen der tijden die er ook in 1978 weer zoveel waren onderstrepent dat ook. Johannes trekt daarom ook de lijn door tot de laatste dag als Jezus wederkomt. Als u de Zoon bellijsdt, heeft u ook de Vader. En nu, kinderkens, blijft in Hem, opdat als Hij geopenbaard is, wij vrijmoedigheid verkrijgen en niet van Hem beschamend worden in Zijn toekomst. Zal dat in 1979 gebeuren?

Laten we dat hopen en er om bidden. De schepping zelfs ziet met reikhalzend verlangen uit naar het openbaar worden van de kinderen Gods. Zij hunkert naar de verlossing. Iets van die hunkering hoort u ook in dat gezegde van de oude kerk: Kome de genade, en laat de wereld voorbij gaan.

J. VanHarmelen

oud en nieuw

Wij roepen, "Laksheid kunnen wij niet dulden;
Dat maakt de kracht van Gods gemeente stuk."
Vraagt men ons zelf, dan geven we een gulden.
Wij hebben 't zelf toch immers veel te druk.

En plichtsgrouw gaan wij naar onze kerken
En zingen: "Geest zend uwe troost ons neer,"
Om bij het koffie drinken op te merken,
" 't Was weer niet veel bijzonders deze keer."

Maar mensen in een verre rimboe knielen
Bij 't luistren naar de boodschap van gena.
De Geest verjaagd het donker uit hun zielen
En bij hun doop zeggen ze schuchter: "Ja."

Maar daarna kunnen zij niet langer zwijgen.
Ze trekken rond, getuigend van hun Heer.
Gods Geest gaat waaien en zelfs dorre twijgen
Gaan bloeien en hun groeikracht kent geen keer.

O Heil'ge Geest, wil toch ons hart doorwaaien;
Het is zo koud en leeg en desolaat.
En leer ons weer Uw boodschap uit te zaaien
Opdat Uw kerk door ons weer groeien gaat.

Sybren Pleysant in Waarheid en Eenheid

PERSOVERZICHT

door Carl D. Tuyl

* De twee personen die in 1970 verantwoordelijk waren voor de ontvoering van de Engelse diplomaat James Cross, zijn naar Canada teruggekeerd en in Montreal door de politie gearresteerd.

* De R.C.M.P. heeft een nationale bende van wapensmokkelaars gearresteerd. Het aantal in beslag genomen wapens zou genoeg zijn om een oorlog mee te beginnen.

* De Hutterites, die volledig pacifist zijn, wilden hun belasting geld terug hebben, omdat de regering dat geld ook voor militaire doeleinden gebruikte. Een gerechtshof in Ottawa ging niet akkoord met hun verzoek om terugval van 37 miljoen dollar betaalde belasting.

* Het eerste T.V.-telefoontje tussen Londen en Toronto heeft plaatsgehad. In de toekomst zullen mensen die elkaar bellen ook elkaar kunnen zien. 't Mag van mij nog wel even duren.

* De vredesonderhandelingen tussen Egypte en Israel zitten weer eens vast. Carter heeft er zijn Minister van Buitenlandse Zaken maar weer op afgestuurd. Die vloog wat heen en weer tussen Cairo en Jeruzalem maar is nu ook weer onverrichterzake teruggekeerd. Carter heeft zich nogal scherp tegen Israel uitgelaten.

* De toestand in Iran is nog steeds spannend. Anti-Shah demonstraties vertoon-

den spandoeken waarop Amerika's ondermijning van de Shah's troon werd veroordeeld. Een ander veel voorkomend thema in de demonstraties was: "Wij zijn Mohammedanen, geen communisten". Er was ook een pro-Shah demonstratie in Isfahan waarbij nogal wat bloed gevloeid is. De pers sprak over tenminste twaalf doden.

* Ruimte-onderzoek heeft uitgewezen dat de planeet Venus de wetenschap nog voor onbegrijpelijke vragen stelt.

* Guerrilla's in Rhodesia hebben een oliedepot in de hoofdstad in brand geschoten. De vlammen van de spektakulaire brand verlichtten een gebied van zestien kilometer rondom Salisbury. Ik krijg overigens de indruk dat het verlies van deze olie meer aandacht trekt dan het doorgaande verlies van mensenlevens in dat ongelukkige land.

* Hoever het in Italië is gekomen blijkt wel uit het feit dat een firma die gepantserde broeken maakt ongeveer zeshonderd verzoeken om inlichtingen per week ontvangt.

* En in Starbuck, Washington, heeft de gemeenteraad besloten om dit jaar maar geen salarisverhoging te nemen. Dat ongelooflijke verhaal wordt iets aannemelijker als U weet dat de leden van de raad maar \$2.00 per maand ontvangen, en de voorgestelde limiet van 7% maar 14 cent verhoging zou betekenen.

Wat mag men vandaag van de ouderling verwachten?

door Dr. J.S. Helema

Die vraag kan iemand in grote verlegenheid brengen. Wanneer ik jonge mensen bij me krijg met het verzoek hun huwelijk kerkelijk te bevestigen dan stel ik de vraag wel eens: wat verwacht je van het huwelijk? En dan is het me verschillende malen toch wel duidelijk geworden dat daar bitter weinig over nagedacht was. En die ervaring heb ik ook gehad met betrekking tot het ouderlingschap. Zijn vele huwelijksproblemen eigenlijk geen verkeringsproblemen? Worden ook vele problemen in het ouderlingschap eigenlijk niet veroorzaakt door het feit dat kerkleden in het algemeen weinig bezig zijn met de vragen en uitdagingen van - wat wij dan plegen te noemen - het bizarde ambt in de kerk?

Wanneer ik met u wil nadenken over die vraag: wat mag men vandaag van de ouderling verwachten? dan heb ik er niet zoveel behoeft aan om allerlei stukken te

citeren uit boeken die zich met deze problemen bezighouden, maar dan voel ik er veel meer voor om vanuit mijn eigen ervaring en ontwikkeling u een aantal dingen voor te houden zoals zij in mij omgaan met betrekking tot - ik noem maar iets - het hele kerk- en christenzijn in deze tijd, vragen naar aanleiding van theologische en filosofische ontwikkelingen en nog veel meer.

Het is mijn beschouwing dat veel, dat zich als 'christendom' presenteert in onze kerken, en dat geldt eveneens voor andere kerken, niet toereikend is om het evangelie en de boodschap van Gods koninkrijk door te geven aan onze wereld van vandaag. Dat heeft erg veel te maken met de opleiding van predikanten, ouderlingen en diaconen. Is de boodschap, zoals die van vele kansen gebracht wordt, zo doordacht en beleefd dat het ons verder helpt om onze taak en roeping als Gods volk in deze tijd te verstaan en uit te dragen? Daar heb ik het persoonlijk erg

moeilijk mee.

Ik ben indertijd predikant geworden met maar één verlangen: 'Ik wou predikant worden'. Maar in de jaren dat ik in dit wonderlijke ambt nu mag bezig zijn, is er aldoor een probleem gebleven waar ik mee worstel, dat gevoel: ik kan niet zijn wat de Heere van me vereist. Het is eigenlijk een gevoel van voortdurende vermoedheid, omdat je altijd op je tenen moet staan, omdat je denkt het niet aan te kunnen. Dat geldt niet alleen voor de prediking maar vooral ook voor de praktijk van het pastorale, ambtelijke werk. Misschien kan ik dit door een paar voorbeelden duidelijk maken.

Terwijl ik bezig was om deze inleiding op papier te zetten werd ik achtereenvolgens gebeld door een zuster die samen met haar man vreselijk zit met allerlei diepingrijpende vragen, zo ingewikkeld dat je vaak nauwelijks weet hoe je nog moet verder praten. Daarna weer een telefoongesprek met een andere zuster die het haast niet

langer kan uithouden bij haar man, die, na betrokken te zijn geweest bij een verkeersongeval en daarvan blijvende hersenbeschadiging heeft overgehouden met allerlei haat- en wrokgevoelens - haar leven en het leven van anderen ruïneert. Daarna weer een telefoongesprek van een jong getrouwde echtpaar, die nauwelijks meer een huwelijksleven hebben, omdat er nooit iemand was die hen hielp en geestelijk bijstond.

Dan ligt er die brief op m'n

bureau van een meisje dat aan haar vader schrijft: "Lieve papa, U gaat steeds weer naar het café en u hebt ons al wel honderd maal beloofd dat u niet meer drinken zou. Maak toch alsjeblieft ons leven en dat van de familie niet tot schande."

Een onderzoek door de kerk

Hoe kan een predikant ooit een preek maken wanneer er in zijn opleiding nauwelijks aandacht wordt geschonken. Vervolg op pag. 12

AANTREKKELIJK VERGUNNINGS AANBOD met grote winstmogelijkheden

Dit is inderdaad uw eenmalige kans om een fabrikants- en/of wederverkopersvergunning te verkrijgen in het elektronische veld met onbeperkte mogelijkheden en wereldwijde potentie. Aanvragen van bedrijven of individuen zijn welkom. Vergunningen zijn nu verkrijgbaar voor Nederlanders.

- Bel voor inlichtingen Miss Scott (416) 630-5247 of schrijf Miss Scott, Box 215, Station "T", Toronto, Ont. M6B 4A1. Canada.

Ontario's weervoorschelling: sneeuwjachten, gladde weggedeelten en verminderd zicht gedurende de feestdagen.



Daarom moet u in goede conditie zijn om te rijden onder deze omstandigheden.

Rijden in de winter. Dit is de gevaarlijkste tijd voor chauffeurs. De omstandigheden veranderen zonder waarschuwing. De droge weg waar u nu op rijdt kan zo maar verraderlijk worden voorbij de volgende bocht. Gladde weggedeelten, vorst, plotselinge sneeuwbuien, zelfs natte bladeren veroorzaken onverwachte gevaren. Maar gedurende de feestdagen schijnen deze gevaren nog toe te nemen.

Slecht zicht, gecombineerd met druk verkeer tijdens de feestdagen, betekent dat u in goede conditie moet zijn om onder deze omstandigheden te rijden. Uw auto ook. Onderhoud hem goed. En wees zelf te allen tijde waakzaam. Als u drinkt, rijdt dan niet. En let altijd op andere chauffeurs. Ga er van uit dat er verderop moeilijkheden zijn, ook al lijken de omstandigheden veilig. Werk er aan mee dat u en uw familie de

volgende feestdagen ook nog mee zullen maken.



**James Snow,
Minister of Transportation
and Communications**
**R. Roy McMurtry,
Attorney General**

**Province of Ontario
William Davis, Premier**

Wat mag men vandaag van de ouderling verwachten?

Vervolg van pag. 11

aan de kwestie dat de theologen niet de 'koningin der wetenschappen' moet denken te zijn, maar dat de theologie zich haast de andere vakwetenschappen met de waarheid mag bezighouden, zoals Christus daarover spreekt met betrekking tot Zijn Woord en scheppingsopenbaring. En hoe kan een predikant of een ouderling zijn werk doen wanneer de gemeente maar zitten blijft waar ze zit en zo goed als geen hand uitsteekt naar de ander. Ik bedoel maar te zeggen, dat we een ander visie moeten krijgen op de taak en plaats van het ambt in de kerk en in Gods Koninkrijk in het algemeen. Dat heeft u al veel vaker gehoord—we zijn veel te veel een 'dominee- en ouderlingenkerk'. Dat is zelfs zo geworden, naar ik meen, dat het bizarde ambt de ontwikkeling van het 'ambt der gelovigen' in de weg heeft gestaan. Met het gevolg, dat beide—het bizarde en het ambt der gelovigen 'onproductief' zijn geworden met betrekking tot onze eigenlijke taak en roeping in deze wereld. Of veel van het Christendom

in onze kerken is ontbereikt om het Evangelie door te geven aan onze wereld.

Wanneer iemand ziek is dan ligt de eerste stap naar een mogelijk herstel in de erkenning van de ziekte. Na de erkenning moet de diagnose gesteld worden. Daar moet het dus bij beginnen—zijn we ons er van bewust dat er allerlei dingen verkeerd zijn gegaan in de ontwikkeling van ons kerkelijk en christelijk leven; ik geloof dat de meesten van ons wel tot die erkenning kunnen komen. Maar wat zijn de oorzaken van die geestelijke achteruitgang binnen en buiten de kerk?

Het christen-zijn

Om daar een antwoord op te vinden moeten we gaan luisteren naar het Woord van God. Onze opdracht is altijd maar weer—luisteren en gehoorzamen. In Handelingen 11:26 lezen we—'de discipelen werden het eerst in Antiochie Christenen genoemd.' Die discipelen in Antiochie noemden zichzelf geen Christenen. Nee, die naam was hun opgelegd van buitenaf. Maar

hoe wisten de mensen dat deze discipelen Christus toebehoorden? In John. 13:34-35 staat: 'Een nieuw gebod geef ik u, dat gij elkander liefhebt; zoals ik u liefgehad heb zo moet gij elkander liefhebben. Heraan zullen allen weten dat gij discipelen van mij zijt, indien gij liefde hebt onder elkaar.'

Ze werden christenen genoemd, niet omdat ze dachten dat ze heilig waren, of bij een christelijk gezin behoorden of naar een christelijke kerk of school gingen. Ze realiseerden zich, dat dat niets hoefde te betekenen. Zeiden ook de Farizeen en Schriftgeleerden niet dat ze kinderen van God waren, terwijl Jezus hun vertelde dat hun vader de duivel was? Die mensen daar stonden bekend als discipelen van Christus vanwege hun liefde. Ze bleven elkaar vasthouden omdat ze elkaar liebhadden.

Aldoor weer wordt er in het nieuwe testament op gewezen hoe trouw en standvastig die gelovigen waren in Antiochie. De regel van een engels lied vat het samen: 'They will Know We Are Christians by

Our Love' (ze weten dat we christenen zijn vanwege onze liefde) En die liefde, zegt Johannes in zijn 1e brief, komt van God. 'Hierin is de liefde, niet dat wij God liefgehad hebben, maar dat Hij ons heeft liefgehad en Zijn Zoon gezonden heeft als een verzoening voor onze zonden. De vraag is natuurlijk: is die liefde Gods in ons? Is Christus onze Redder, Zaligmaker en Koning? En hoe diep heeft dat geloof wortel geschoten? Is het een tijdelijk geloof of een zaligmakend geloof?

Het is duidelijk dat het christen-zijn direct te maken heeft met het verstaan van Gods Woord. De bedoeling van dat Woord is dat het beslag op ons legt, dat het op ons inwerkt om iets in ons uit te werken, dat het iets in ons uit haalt, dat we erdoor gegrepen worden, zodat we steeds meer de wil van God voor ons leven verstaan. Voorwaarde hiervoor is dat we het Woord het Woord laten. Dat we het niet op de operatietafel leggen, er in gaan snijden en breken.

Ik moet daarbij opmerken

dat bekendheid met de woorden van de Bijbel niet per definitie betekent dat men het Woord van God kent. De wetgeleerden bijvoorbeeld worden door Jezus verworpen omdat zij de sleutel der kennis hadden weggenomen (Lukas 11:52). Het Woord van God is een levende en dynamische kracht die doordringt in het hart van de mens en hem aan zichzelf ontdekt. (Rom. 1:16; Hebr. 4:12). Een juist verstaan van het Woord is alleen mogelijk wanneer we gedreven worden tot en door Christus.

Een vraag die we in verband hiermee niet kunnen omzeilen is: hebben wij als ambtsdragers de juiste Woord- en Schriftbeschouwing? Of doen we aan 'verstandsverheerlijking' wat vaak tot 'Woord- en Schriftsverduistering' leidt? Straalt het licht van Gods Woord zo door in ons leven dat ook anderen door dat licht ontstoken worden? Waar halen we de beginselen van een christelijke levens- en wereldbeschouwing vandaan?

Wordt vervolgd

de levens geschiedenis van Pieter Vermeulen

Gemeente Velsen

door Gé Verhoog

40

"Het moet kunnen," vindt de meester, "als ieder mens uitgaat van de eerlijke gedachte, zijn dagelijks brood te verdienen op zijn eigen wijze en naar eigen aanleg, dan komt er een goede samenwerking."

De strijd om een bepaalde macht is reeds bij de jeugd begonnen. De schoolkinderen die in Beverwijk op school zijn, leveren zware gevechten; zoals eerstens op deze zelfde grond het kaas- en broodvolk, zijn het nu de Wijkers en de Heinenars, die in opstand komen. De overwinnaars eren zichzelf door de overwonnen dure centen af te persen en daarna de stoep van de "English Prasision Stares", wat men in de volksmond "De Staar" is gaan noemen en de winkel van de heer Scheeres is, te beklimmen, lange tijd te zoeken voor de etalages naar de zuurtjesflessen welke ze nemen zullen om dan eindelijk plechtig de grote dubbele deur te openen, waar het koperen handvat hen als goud in de ogen toeblikt. De winkel is een feest, want van alles is er te koop: flessen met het opschrift "Drups", wat niemand begrijpt; voorts meel en rijst en erwten in grote jute zakken voor de toonbank en allerlei soort koek in kleine vierkante blikken met glas in het deksel. Op de stellingen aan de muur staan machtige blikken trommels met opschriften: koffie, thee, beschuit. Willem Royaards, die in Beverwijk woont, voelt zich geroepen de opschriften luidkeels voor te lezen waarop de heer Scheeres gnuivend opmerkt: "Hoor die Wille eens, je wordt nog wel eens wat."

Anna Kaulbach is leerlinge van een meisjesschool in Beverwijk; dokter Kaulbach onderhoudt nog steeds een hechte vriendschap met het meestersgezin op de Heide, maar zijn enig oogappeltje de kleine Anna ziet hij liever niet met polderjongens omgaan. Daarom is ze op de dure school in Beverwijk en loopt ze elke dag naar het grote witte huis op de straatweg, pal voor de Breestraat van Beverwijk. Ze loopt de weg met haar

vriendinnetjes en kort de weg met slootje springen en kikkertjes vangen. Zijn ze de tijd vergeten, dan is er wel een ratelende boerenwagen die hen meeneemt; omdat de veren in de wagen ontbreken, worden ze door elkaar geschud, maar dat is juist om te gillen van de lach.

De voetbrug over het kanaal is elke dag een belevenis voor de kinderen in de omtrek. De brugwachter kan wel eens snaauwen als de mensen hem opjagen en willen, dat hij vlugger aan de zwengel zal draaien om de brug open of dicht te krijgen, maar bij kou en slecht weer mogen de kinderen schuilen in zijn wachthok, waar een kacheltje gezellig snort. Daar horen ze het laatste nieuws en de diverse beschouwingen op het leven van alledag en de oudere mensen, die ook komen schuilen, praten met de brugwachter ook over de vele nieuwigheden van de tijd. Neem nu eens die ideeën van Domela Nieuwenhuis, die een drietal jaren in Beverwijk predikant was en tegen de arbeiders zei, dat ze voor hun rechten moeten opkomen — jawel! Alsof een arbeider rechten heeft. Een domine, die zojuist zegt ... wat een wereld!

De IJmuidense jeugd en de Heinenars zitten ook in elkaars vaarwater; er wordt hevig gesnoeid en wie het hardst kan schreeuwen, is de hoofdman.

"Morgen vaart een Suez-boot uit," weet Frits van de meester tegen zijn vriendjes te vertellen, "die schiet met een kanon als ie de sluis uitgaat." Hij wordt niet geloofd, waarop de jeugd de Zaterdagmiddag besteedt bij de sluis te staan en uit te kijken naar het schip met het kanon. Inderdaad verschijnt de verwachte boot en de triomf van Frits is groot, als de boot, buiten de platen gekomen twee schoten lost uit het koperen kanon dat aan boord is. Het is een afscheidsgroet aan het land. Het kanaal en de scheepvaart krijgen steeds meer aandacht en aantrekkracht van de andere landen en werelddelen; elk schip dat zich laat horen is een stap

naar de groei en welvaart voor dit gebied en ieder rechtgeerde IJmuidenaar kan tot in lengte van jaren geen boot horen of men holt naar de kanaaldijk om het schip voorbij te zien varen.

De vis schijnt onweerstaanbaar naar het nieuwe IJmuiden te zwemmen. Er is niets, dat de vis welkom heet en Amsterdam denkt niet aan mogelijkheden omrent IJmuidense visserij, maar wie kan het helpen, dat de buitenhaven zo'n prachtige vluchthaven blijkt te zijn? Waar kan men Zondags beter overblijven? De Urker vissers zullen de Zondag niet ontheiligen door op hun botters te varen: zij komen Zaterdags binnen en vertrekken Zondagnacht klokken twaalf uur, als de Zondag voorbij is — maar als zij Zaterdag door storm of averij het eiland niet kunnen bereiken, zijn ze genoodzaakt de Zondag in de vluchthaven IJmuiden door te brengen. Men moet proviand instaan voor de reis die de nacht van de Zondag weer begint, men moet reparatie betalen en het geld komt door het idee de vers gevangen vis in IJmuiden te verkopen en zelfs naar de Heide te gaan, waar gretige kopers blijken te zijn. Visventers komen erop af, grotere handelaren ontdekken mogelijkheden tot handel en als vanzelf groeit hier in de havenmond een echte vismarkt, die een grote toekomst belooft.

Winkelier en cafehouder Reijer Visser ziet er een goede boterham in en vestigt zich als particuliere vis-afslager; hij verkoopt de zojuist gevangen en aangevoerde vis, kan het verser? Kan dit gemakkelijker dan juist in IJmuiden? De zee stroomt tot voor hun voeten, aan de kant kan men de vis verkopen en Reijer heeft een volume wat stem betreft, die klinkt als een klok: hij is geboren vis-afslager. Zijn cafe staat in de Kanaalstraat, snel doopt hij dit in "Cafe Afslag", het ligt vlak bij de sluis, kan dit mooier? De dubbele glazen deuren met de ronde bovenboog, die kenmerkend zijn voor de cafe's blijken erg gemakkelijk voor de kopers van de vis en al

spoedig wrijft Reijer zich vergenoegd in de handen. Maling aan Amsterdam! Vis moet vers verkocht worden en Kniertje moet ook leven.

Den Helder vervalt als vissersplaats, de firma Groen verzet tijdig de bakens en vestigt zich te IJmuiden. Men heeft zeilschepen, die goede vangsten bemoren.

Het gaat primitief; op de glooiing van het havenhoofd heeft men houten trappen aangebracht, zo worden de manden vis naar Reijer's afslag gesjouwd.

Een onvergelijkelijk schouwspel in de vroege morgen als de petroleumlampen aan de balken zoldering van cafe "Afslag" schommelen en de vis als vloeibaar zilver wordt binnengebracht. Er moet ijs zijn om de vis zo vers mogelijk te houden, maar geen nood: in de winter hakt man ijs uit de vijvers van de buitenplaatsen van de familie Van Tuyl en ijlt hiermede naar de haven terug voor het weer gesmolten is. De kopers begrijpen spoedig, dat de gekochte vis in IJmuiden stukken goedkoop en verser was, dan de aangevoerde in Amsterdam; van diverse plaatsen rijden nu regelmatig de hondskarren naar IJmuiden's kant om de afslag bij te wonen; dan ligt een brede lach op Reijer's gezicht en als de concurrentie sputtert, dat het niet mag van Amsterdam omdat de hoofdstad de markt heeft, kijkt Reijer over de wijde zee: "Waarom za 'k te kool kruipen as 'k een walvis an boord het?"

Er komen steeds meer vissersvaartuigen uit zee aan de kant te liggen om gelost te worden, tenslotte vormen zij een niet te verdragen belemmering voor het verkeer, maar niemand aan de haven wil de vismarkt doen verdwijnen. De gemeente laat enkele steigers aanleggen bij de sluis, daar mogen de met vis bemande schepen liggen tot deze gelost zijn; ze moeten ogenblikkelijk verdwijnen naar de noordzijde van het kanaal.

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Calvinist Contact

99 NIAGARA STREET
 ST. CATHARINES, ONT. L2R 4L3

Notes of Thanks

EISING: The family of the late Henry Eising, Sr. like to express their appreciation to all who in person or by mail have shown their sympathy in our bereavement. We thank you all.

WESSELING: Mr. and Mrs. D. Wesseling would like to thank everyone who participated in one way or another in making our 40th Wedding Anniversary an unforgettable one. But above all to our heavenly Father who made it all possible. Thanks again.
 Dirk and Riek Wesseling, Simcoe, Ont.

Births

DE VRIES: Epp and Diana (Huizinga) are thankful to God, who has blessed us with ANDREW JAMES, our first child on December 12, 1978. First grandchild for Mr. & Mrs. Henry Huizinga, London, Ont., seventh grandchild for Mr. & Mrs. Jelle De Vries, Fenwick, Ont., 10th great grandchild for Mrs. E. Roorda, Smithville, Ont. and 10th great grandchild for Mr. & Mrs. L. Kok, Strathroy, Ont.
 707 Canboro Rd., Fenwick, Ont. LOS 1C0.

ELGERSMA: With praise and thankfulness to the Lord for all His goodness, Jake and Ada are happy to announce the birth of their daughter, RHONDA LEE, on November 18, 1978. A sister for Mark, Glenn and Natasha.
 R.R. #4, Waterford, Ont.

TON: With gratitude to God, the Creator of life, we joyfully announce the birth of our daughter, LAURA ELLEN. A sister for Jacqueline, Frances, Peter, Irene and Christianne. Peter and Sylvia Ton (nee Talstra), December 11, 1978, R.R. #3, Dunnville, Ont. N1A 2W7.

Marriages

DE GROOT-DYKSTRA: With thanksgiving to God, we, Mr. and Mrs. Peter de Groot of Lethbridge, Alberta, and Mr. & Mrs. Klaas Dykstra of Owen Sound, Ontario, are happy to announce the marriage of our children, ANN and MARTIN. The Lord willing the celebration of marriage will take place on December 28, 1978 in the First Christian Reformed Church of Lethbridge, Alberta. Rev. H. Van Niejenhuis officiating. Future address: R.R. #3, Owen Sound, Ontario N4K 5N5.

DE ROOS-KOENE: Mr. W. De Roos of Fenwick, and Mr. and Mrs. I.J. Koene of Bowmanville wish to announce the forthcoming marriage of their children, GRETA and WILLEM. We invite you to worship with us, and witness the exchange of their wedding vows on Saturday, December 23, 1978 at three o'clock in the Riverside Christian Reformed Church, Wellandport. Future address: 3A Glenwood, Grimsby.

Share your family news with the readers of Calvinist Contact

Marriages

HOFLAND-VENEMA: Mr. & Mrs. J.G. Hofland of Clarkson, Ont. are happy to announce the marriage of their daughter, MARY FRANCES to GEORGE VENEMA, son of Mr. & Mrs. William Venema of Burlington, Ont. The wedding will take place, D.V., on Friday, January 12, 1979 at 7:00 p.m. in the Immanuel Christian Reformed Church of Brampton, Ont. Rev. M. Greidanus officiating. Future address: 28 Jessie St., Brampton, Ont.

Anniversaries

1953 1978
 Fruitland Psalm 92:1-4 Fruitland
 On December 26, 1978 we hope to celebrate with our parents and grandparents:

RALPH and TINA OEGEMA (nee Dykstra)

their 25th Wedding Anniversary. We thank God for the years He has given them and it is our prayer that they may have many more years together. Love:
 Cathy & Ray Potstra
 John & Joan Oegema; Andrea Ron
 Home address: 1229 Hwy. #8, Winona, Ont. L0R 2L0.

Schoningen 7 Januari 1979
 "Uwe inzettingen zijn mij gezangen geweest, ter plaatse mijner vreemdelingschappen." Ps. 119:54.
 Op 7 Januari a.s. willen wij D.V. met onze kinderen en kleinkinderen ons 40-jarige huwelijksjubileum vieren.

RIJK VAN KOY
 KATHARINA GRETE VAN KOY (Breuer)
 Julie en Frits Bosman; Richard, Scotty en Tanya
 Pete en Ruth van Kooy; Kimberley, Sandra en Michael
 Norbert en Linda Van Kooy; Paul, Mark, en Kristen
 Kathy van Kooy en David Wartman; Brianna

Obituaries

The Lord took to Himself,
 REIN AKKERMAN

widower of Maria Klaziena Steenberg, deceased 1946, retired teacher of art of the Christian Lyceum at Zwolle and the Christian H.B.S. at Apeldoorn. We are grateful that we were privileged to have father, grand- and great-grandfather with us for such a long time. He died in his ninety first year.

Geraldine R. Akkerman-Selles and Rev. L. Selles — Hamilton, Ont. Dr. Otto S. Akkerman — Chatham, Ont.

Sjouke B. Akkerman & Wilma Brink-Akkerman — Port Alberni, B.C.

Rinske Akkerman-Adriaansen en Jan Adriaansen — Vlissingen, the Netherlands.

Grandchildren and great-grandchildren.

December 14, 1978, 40 Buckingham Dr., Hamilton, Ont. L9C 2G5.

Friday, December 1, 1978 will remain in the hearts of this society as the day of the loss of a true friend in

TOM PIJPER

a 21 year old cadet from the Royal Military College in Kingston, Ontario. We are happy in the knowledge that he now possesses that gift of life we have yet to receive. Tom left his mark with all those who knew him through his happy and sincere attitude, his individuality and his love for God. May God comfort and strengthen his parents, brother and sister and his loved friend Rolinda.

Clarkson Y.P.S.

Obituaries

On December 11, 1978, it pleased God to take to Himself our dear husband, father, grandfather and great-grandfather,

JOHN BOSGRA

at the age of 81. His faith is our comfort. Psalm 73:28A.

His wife: Aafke Bosgra-van der Woude

His children:

Mr. & Mrs. B. Jarvis-Bosgra — Richmond, B.C.

Mr. & Mrs. B. Elmers-Bosgra — Fenwick, Ont.

Mr. & Mrs. B. Bosgra — Bowmansville, Ont.

Mr. & Mrs. S. Bruinsma-Bosgra — High River, Alta.

Mr. & Mrs. S. de Waal-Bosgra — Calgary, Alta.

Mr. & Mrs. T. Bosgra — Calgary, Alta.

Mr. & Mrs. L. Bosgra — Ponoka, Alta.

Mr. & Mrs. W. Brown-Bosgra — Okotoks, Alta.

Mr. & Mrs. D. Bosgra — Ponoka, Alta.

Mr. & Mrs. R. Emslie-Bosgra — Vancouver, B.C.

Mr. & Mrs. J. Bosgra — Longview, Alta.

51 grandchildren and 9 great-grandchildren.

On December 13, 1978, after a short illness, the Lord, at His appointed time took home to Him in glory our dear wife, mother and grandmother,

BERENDINA DE HAAN (Sterenberg)

In her 75th year. Beloved wife of Peter De Haan, Smithville, Ont.

Mother of,

John & Trinka De Haan; Peter, Ann, Edward and Kevin — Smithville, Ont.

Jenny & Andy Pegels; Bert, Diane & Ted Postma (engaged) and Ron — Welland, Ont.

Peter & Nellie De Haan; Lisa, Stephen, Heather and David — Smithville, Ont.

Psalm 23. "The Lord is my shepherd, I shall not want, He maketh me to lie down in green pastures, He leadeth me beside still waters...."

Home address: R.R. #2, Smithville, Ont.

Psalm 62:1 "For God alone my soul waits in silence; from Him comes my salvation."

On Friday, November 25, 1978, the Lord took home our much loved and faithful member,

MARTHA DIJKHUIS

It is our prayer that the Lord may comfort and strengthen the Dijkhuis family.

The Ladies Society, "Forward in Faith"

pres. Mrs. A. Beukema

secr. Mrs. J. Joosse

London, Ont.

"It is good to give thanks to the Lord. And to sing praises to Thy name O most High." Psalm 92:1. On December 14, 1978 the Lord took home after a long illness our dear husband, father and grandfather,

HENDRIK GEERLOF DYKEMA

at the age of 77. Beloved husband of Maria Dykema-Soeteman. Father and grandfather of

Nell Blom; Mary, Michel & Andrew — St. Catharines

Al & Helen Dykema; Henry, John, Evelyn and Richard — St. Catharines.

Neil Dykema — St. Jose, California

Mike and Anna Peets; Brandon — Kitchener.

The funeral service was held in the Maranatha Chr. Ref. Church, St. Catharines, Ont., Rev. H.R. De Bolster officiating, on Saturday, December 16, 1978 at 1 p.m. Internment at Pleasantview Memorial Gardens, Fonthill. Home address: 4 Sullivan Drive, St. Catharines, Ont. L2N 1K2.

Obituaries

On December 11, 1978 it pleased the Lord to take unto Himself our dear father, grandfather, great-grandfather and brother,

JAN KASSIES

at the age of 84. Husband of Hendrikje Pool, de Stadhagen 402, Ommen. Our comfort is in the assurance that he went to his Lord and Saviour.

John & Grace Kassies — R.R. 4, Seaforth, Ont.

Engelien Kassies — Ommen

Betsy & Marinus v.d. Kolk

Jan P. & Ina Kassies

Albert & Brenda Kassies

Martje & Gerrit Kamermans

Vroomshoop

Roel & Willy Kassies; Ane

19 grandchildren and 2 great-grandchildren.

H.J. Boven-Kassies

K. Boven

Clinton, Ontario.

On Friday, December 15, 1978, our heavenly Father suddenly took to himself our dear husband, father and grandfather,

JACOB KRALT

at the age of 63. Our strength is "Let not your hearts be troubled, you believe in God, believe also in me. In my Father's house are many mansions. I go to prepare a place for you." This place our husband and father has attained.

Cornelia Kralt-Ravensbergen

John & Dorothy Kralt; Jason,

Gerard — Ottawa, Ont.

Jan & Gary Burnikell; Karin,

Bobby — Powell River, B.C.

Jerry & Nellie Kralt; Jamie, Caroline — Millgrove, Ont.

Peter & Cathy Kralt — Millgrove, Ont.

Jack & Fenny Kralt; Jessica — Millgrove, Ont.

R.R. #1, Mill grove, Ont. L0R 1V0

Het behaagde de Here om tot zich te nemen ons geliefd medelid,

MRS. H. POSTMA

Wij herdenken met dankbaarheid het werk dat zij voor onze vereniging gedaan heeft. Want als wij leven het is voor de Heer en als wij sterven het is voor de Heer. Wij hopen en bidden dat de Heer ook Mr. Postma en familie mag sterken in dit zware verlies.

De Hollandse vrouwen vereniging "Tot arbeid geroepen", Chatham, Ont.

"Teach us to number our days." Suddenly on November 25, 1978, the Lord took to himself our beloved son, grandson, brother, uncle and friend,

JACK STARK

at the age of 19.

Sadly missed by

Mr. & Mrs. W. Stark — Rocky Mountain House, Alta.

Mrs. J. Haan — Rocky Mountain House, Alta.

Elly & Andy Zeegelaar — Rocky Mountain House, Alta.

Marty Stark; Rachel — Brampton, Ont.

Frank — at home

Phillip — at home

Edy — at home

Edith Tensen — Rocky Mountain House, Alta.

On December 16, 1978, the Lord took home unto his eternal rest our dear wife, mother and grandmother

WILLEMPEJE VOSKAMP

(nee Vander Eyk)

In her 72nd year. Loving wife of Arend Voskamp. Mother of, Dick & Renee Voskamp

John & Gerry Voskamp

Francis & Gerald Heikens

Frank & Cathy Voskamp

Eric & Linda Voskamp

and 19 grandchildren.

"Veilig in Jezus' armen, veilig in Jezus' hart."

140 Adanac Dr., Apt. 1120, Toronto (Scarborough), Ont.</p

Teachers Needed

SARNIA CHRISTIAN SCHOOL
requires a
Principal

starting with school year 1979-1980. Interested applicants send your inquiries and resume to: Mrs. H. Vander Meulen, 1091 Cathcart Blvd., Sarnia, Ont. N7S 2H4.

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Box 317
Terrace, B.C. V8G 4B1
Telephone: 604-635-6173 (school)

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starting with the school year 1979-1980

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The Search Committee of the Board of the Ontario Alliance of Christian Schools invites applications for the position of

Executive Director

of the Ontario Alliance of Christian Schools. OACS is a service organization oriented to the needs of its 63 member schools in Ontario. The OACS is District X of the Christian Schools International (formerly NUCS). The specific aims and objectives of the OACS and a specific task description is available upon request. Please direct inquiries and correspondence to:

W.H. Hultink, Convener,
OACS Search Committee
547 West Fifth Street
Hamilton, Ontario
L9C 3P7
1-416-388-0435

Interviews with interested applicants will be scheduled as soon as possible. The search committee will consider applications from persons who are interested in applying full-time for the position or less than full-time. The position is presently under an interim arrangement. The successful applicant should be available by early July, 1979 or prior if possible.

The association for substitute family living invites applications for the position of

house co-ordinator(s)

for the Homestead in Hamilton, a group home for post-psychiatric young adults, with possible accommodations for seven residents. This is a challenging and rewarding position for a couple who would like to assist the residents in their efforts toward rehabilitation. Ability to teach life skills is necessary. Separate living quarters provided. Salary to be negotiated. Please direct inquiries and resumes to:

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Season's Greetings

Wij wensen familie en vrienden een gezegend Kerstfeest en een gelukkig Nieuwjaar. Hartelijke groeten,
Cor en Lena Guther, 590 Stone Church Rd. E., Hamilton, Ont. L8W 1A6.

We wish all our relatives and friends a blessed Christmas and may the Lord give you all a blessed New Year.
Gerrit en Hennie Hultink, R.R. #1, St. Catharines.

Langs deze weg wens ik alle familie, vrienden en bekenden een gezegend Kerstfeest toe en Gods zegen voor het Nieuwe Jaar.
'Mrs. K. Mulder,
R.R. #1, Dunnville, Ont. N1A 2W1.

We wish all our relatives, friends and acquaintances a blessed Christmas and New Year.
Henk & Joanne Poortinga; Mike, Kathy and Missy, 25 Old Oxford Rd., St. Catharines.

To all our relatives and friends a blessed Christmas and New Year.
Mr. & Mrs. G.J. Roseboom, 3247 Yager Rd., Port Colborne, Ont.

Wij wensen alle kinderen, kleinkinderen, broers en zusters, familie en vrienden een gezegend Kerstfeest en een gelukkig Nieuwjaar.
Mr. en Mrs. Thys Rumph, R.R. #1, Alma, Ont.

Mr. & Mrs. T.J. Soldaat wish family and friends a very blessed Christmas and a prosperous New Year.
3260 New St., Apt. 108, Burlington, Ont. L7N 3L4.

Wij wensen al onze familie en vrienden prettige Kerstdagen en een gezegend 1979.
Mr. en Mrs. A. Talsma, 4 Nelson St., Apt. 106, Bowmanville, Ont. L1C 1E5.

Mr. and Mrs. U.vander Wier wish family and friends a blessed Christmas and a prosperous New Year.
139 Rock Street, Smithville.

Peter and Dora Van Marrum wish all their relatives and friends a blessed Christmas. May the Lord give you all a blessed New Year.
Station St., Box 459, Smithville, Ont. L0R 2A0.

Gezegende Kerstdagen en Gods zegen toegewenst in het komende jaar aan familie, vrienden en bekenden, door C. VanGeest Sr., Grimsby, Ont.

Wij wensen al onze vrienden en bekenden een gezegend Kerstfeest en een gelukkig Nieuwjaar.
C. Van Rijn, 1 John St., Grimsby, Ont. L3N 1X4.

Wij wensen al onze familie, vrienden en bekenden gezegende Kerstdagen en Gods zegen in 1979.
Mr. en Mrs. W. Veenhof Sr., 159 Bradley, St. Catharines, Ont.

Presentation made to Rehoboth in Edmonton



Rehoboth, the Christian Association for the mentally handicapped of Alberta, received a 15-passenger bus last month as a donation from an Edmonton Plymouth Chrysler dealer, Parkway Country Ltd.

According to Rehoboth president, Mr. K. Zandbergen, the vehicle will be extensively used in its home and work training programs. Taking part in the presentation were, from the left, Mr. K. Zand-

bergen, Parkway Country president, Mr. C. Togtema, and Parkway Country vice-president, Mr. B. Harrington.

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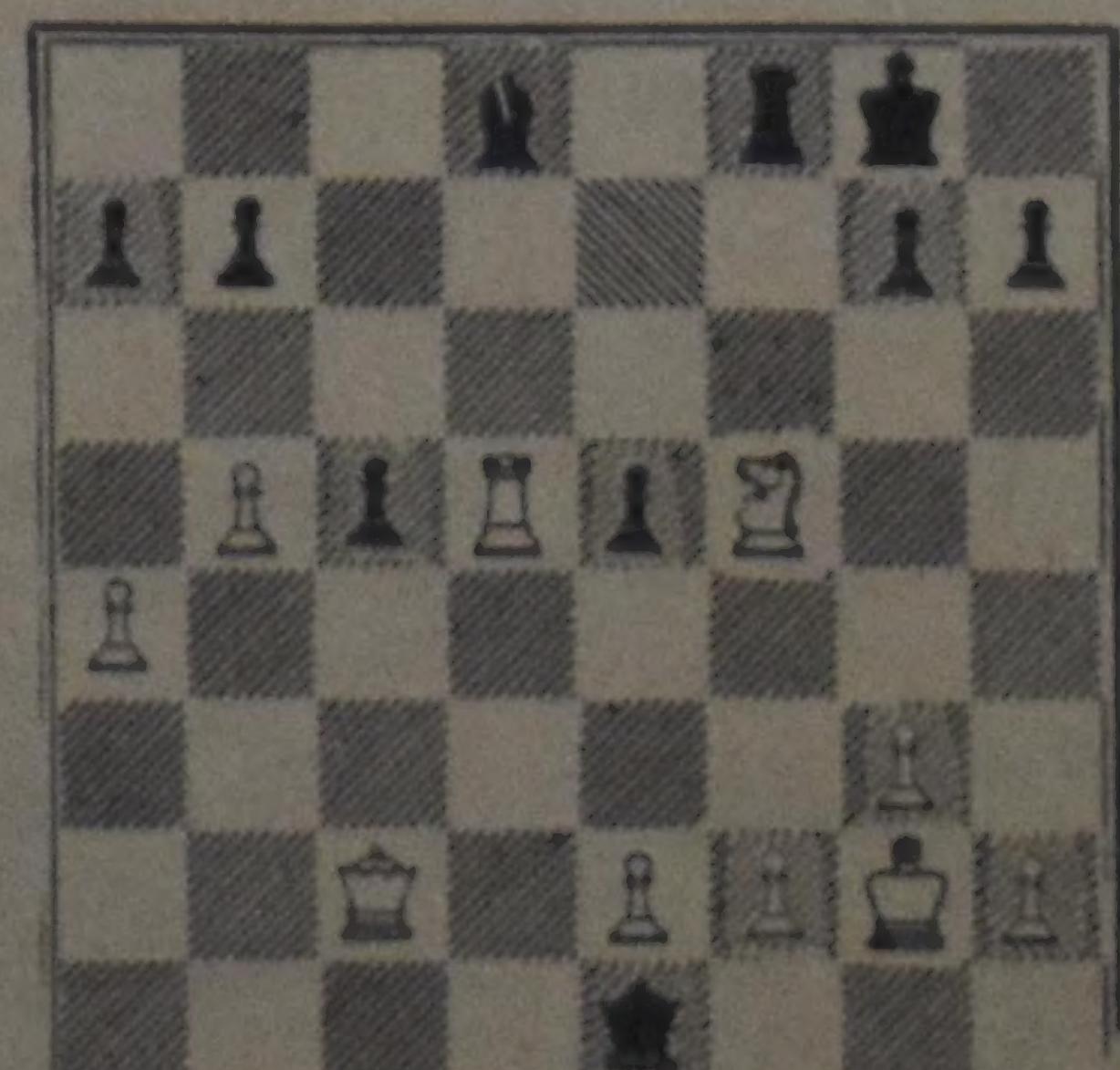
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LET'S PLAY CHESS

editor: Pete Layer

One of the trickiest judgements to make, when you have a superior position, is to decide exactly when and if to convert such a position to an attack involving material sacrifices. The sacrifice is to destroy whatever defenses your opponent has left, while the remaining pieces are to give mate. Failure to attack often results in the defender recovering from an inferior position slowly but surely. Failure to give mate may result in a lost game very quickly. The following excerpt from the first game of the 1935 World Championship shows the attacker (Alekhine) succeeding in such a mission.

Black
M. Euwe
9



10
Alekhine
White to play

Although White has his pieces placed more strategically, it is hard to see mates in six or seven moves! But Alekhine did! 1. R-Q7, B-B3 2. N-R6 ch., K-R1 3. QxP, R-K1, Euwe resigned at this point because he now saw: 4. Q-Q5 threatening 5. Q-N8 ch., RxQ ch., 6. N-B7 mate — the famous smothered mate shown in a real game! 4. ..., PxN 5. Q-B7 and mate in a few moves.

NOTE: Calvinist Contact will not be published next week. The next issue will be dated January 5, 1979.

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Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
There will be no issue on December 29.			
Jan. 5	Jan. 3	Jan. 2 (9:00)	Dec. 29 (noon)
Jan. 12	Jan. 10	Jan. 9 (noon)	Jan. 5 (noon)

Books

Evangelical missions are removing blinders

Theology and Mission by David J. Hesselgrave, editor; published by Baker Book House, Grand Rapids, Michigan, 1978; 338 pp.; price \$7.95. Reviewed by Dr. P. Schrottenboer.

Theology and Mission is a paperback that contains the papers given at Trinity Consultation No. 1 at the Trinity Evangelical Divinity School in March 1978. David J. Hesselgrave has edited the papers of a conference in which sixteen members of the Trinity faculty addressed themselves to some of the "burning issues of missions today." Interaction was sought between evangelical scholars and executives of mission agencies. Twenty-nine participants contributed to the volume.

"Theology and mission go together. Without theology the mission of the church dissipates. Without mission the theology of the Bible stagnates". The "burning issues" were neo-Pentecostalism, contextualization of theology, contemporary evangelism and Catholicism, the theology of

church growth, dialogue with non-Christian religions, and mission strategy and changing political situations.

The papers in the **Theology and Mission** may be a fairly good cross section of evangelical thinking on these issues today. If so, then, evangelicals are more up-to-date than their predecessors of previous decades and are more eager to engage in discussions with non-evangelicals. The issues that concern evangelicals today are to a considerable extent those that occupied the ecumenicals yesterday.

The book is therefore helpful to learn what evangelicals think today, as well as to gain some insights into the issues. However, generally the papers are not studded with penetrating observations, nor do they break much new ground. The book will undoubtedly be more widely read by persons of like mind than by those who espouse the ideas that are discussed, such as Pentecostals, Roman Catholics, adherents of non-Christian religions, and devotees of political and social

action on the part of the church.

Nor does the Trinity Consultation stand out for its daring. It considered Roman Catholicism without participation (at least in the printed paper) of any Roman Catholics. It did not invite, so far as we can ascertain, many non-Christians to participate in discussing the topic of dialogue with them. It did not even invite the advocates of dialogue in the Christian camp. It spoke of the changing political situation without the contribution of the ecumenical branch of the church which puts great stress upon social action. This may be an indication that although evangelicism is at last ready to face the issues of world Christianity, it is not yet ready to discuss these issues with non-evangelical representatives of world Christianity.

Evangelicals, judging from the book, are breaking new ground here and there. It is encouraging to note they are dealing seriously with the question of philosophy and world view as these relate to mission with non-Christians. This

discussion (done by Westerners) seems to be oriented largely to the non-North Atlantic situation. It is regrettable that not more attention was given to the phenomenon of secularism that is affecting East and West alike and takes its toll not only in the 'Christian' West, but in Muslim lands and in the Asian religions. Nor do Marxism or egalitarian democracy get much attention. These life views are slaying their victims by the tens of thousands.

We welcome the increase of self-criticism that this paperback displays on such matters as the dangerous alliance of evangelical missions with colonial powers and the preservation of the status quo, at least in the past. We wish, however, that this self-criticism would have extended to the apparently dominant supernatural/natural framework of thought among the participants. This framework tends to truncate the impact of the Gospel on certain dimensions of human life. Perhaps this accounts for the lack of attention given to three of the world's most dominant and de-

structive life views that we mentioned.

Trinity Consultation No. 1 drew in anthropologists, linguists and communication specialists. This has resulted in a broadening of scope and a deepening of understanding in communicating the Gospel. It is to be hoped that a second consultation will include economists, political scientists, etc., for still broader scope and deeper understanding of theology and mission.

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Zealous devotion to faith need not be hypocrisy

Understanding Pietism by Dale W. Brown; Published by William B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1978; paperback, 182 pages; price: \$4.95 U.S. Reviewed by Theodore Plantinga, St. Catharines, Ont.

At one time or another, most of us have heard that "Pietism" is something bad, something to be avoided. But how many of us really know what it is?

The term is used both for a dangerous tendency in the life of the church today and for a stream or movement in the history of the church. In other words, there is a broad, general view of Pietism as well as a narrow, more specific view. Yet this is not to say that the two can be strictly separated: much of what goes to make up Pietism in the broad sense is rooted in Pietism in the narrow sense.

The author of this book, Prof. Dale Brown, belongs to a denomination with a Pietist background. Thus he approaches his subject with a good deal of sympathy for Pietism. His book can be read as a limited defense of the subject, for he seeks to lay various misconceptions to rest. The book is well researched (Brown also wrote his doctoral dissertation on the subject) and well written.

Pietism as understood by Brown is rooted mainly in the thought and writings of the two seventeenth century German preachers, Philipp Spener and Auguste Francke. The context in which it first arose is Lutheranism. However, a Reformed version of Pietism also arose before long.

The central Pietist motifs as defined by Prof. Brown are: a concern for the reformation of the church, an emphasis on the Bible, a concern for the reformation of life (orthopraxis alongside orthodoxy), a theology of experience, and hope for the world. The complaints usually raised against Pietism result mainly from its use of individualism as a framework and its preoccupation with subjectivity. Pietism's critics often complain that it does not leave sufficient room for the church;

hence the old charge that Pietism represents a sect within the church.

In our day of individualistic fundamentalism and evangelicalism apart from the church, a book on the issue of Pietism is timely. Pastors and teachers who seek a better understanding of the historical origin of the phenomenon known as Pietism would do well to read it.

"He who has ears to hear, let him hear."

The Sermon on the Mount. An Evangelical Exposition of Matthew 5-7 by D.A. Carson; published by Baker Book House, Grand Rapids, Michigan. Reviewed by Ralph Koops.

The Sermon on the Mount is one of the more familiar parts of Holy Scripture. Whether it is also the best understood part is a different question. At any rate, Dr. Carson has joined those who have written on this material.

Originally the author gave this material in lecture form in various places. He feels that the church today "needs to study the Sermon on the Mount again and again."

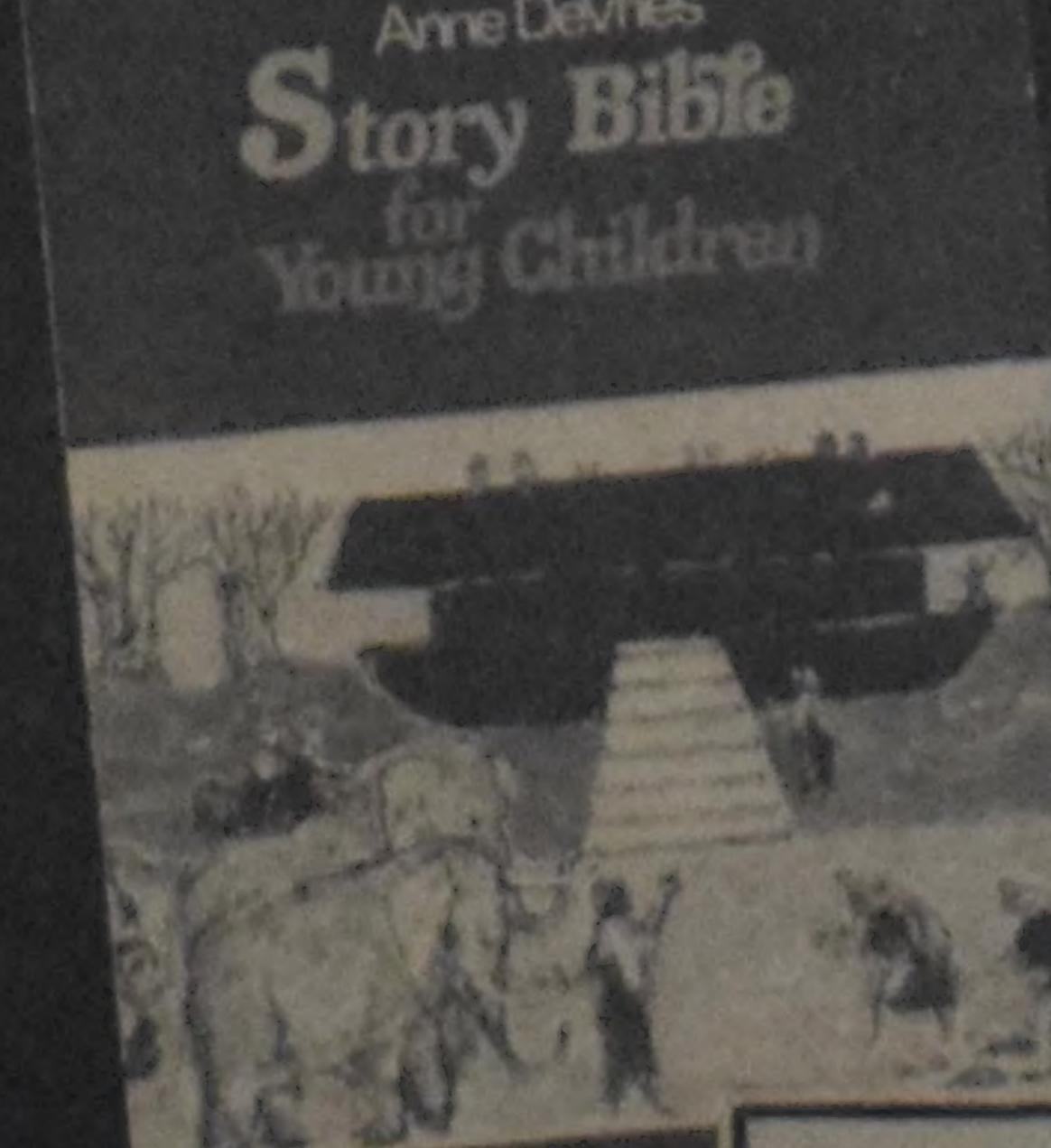
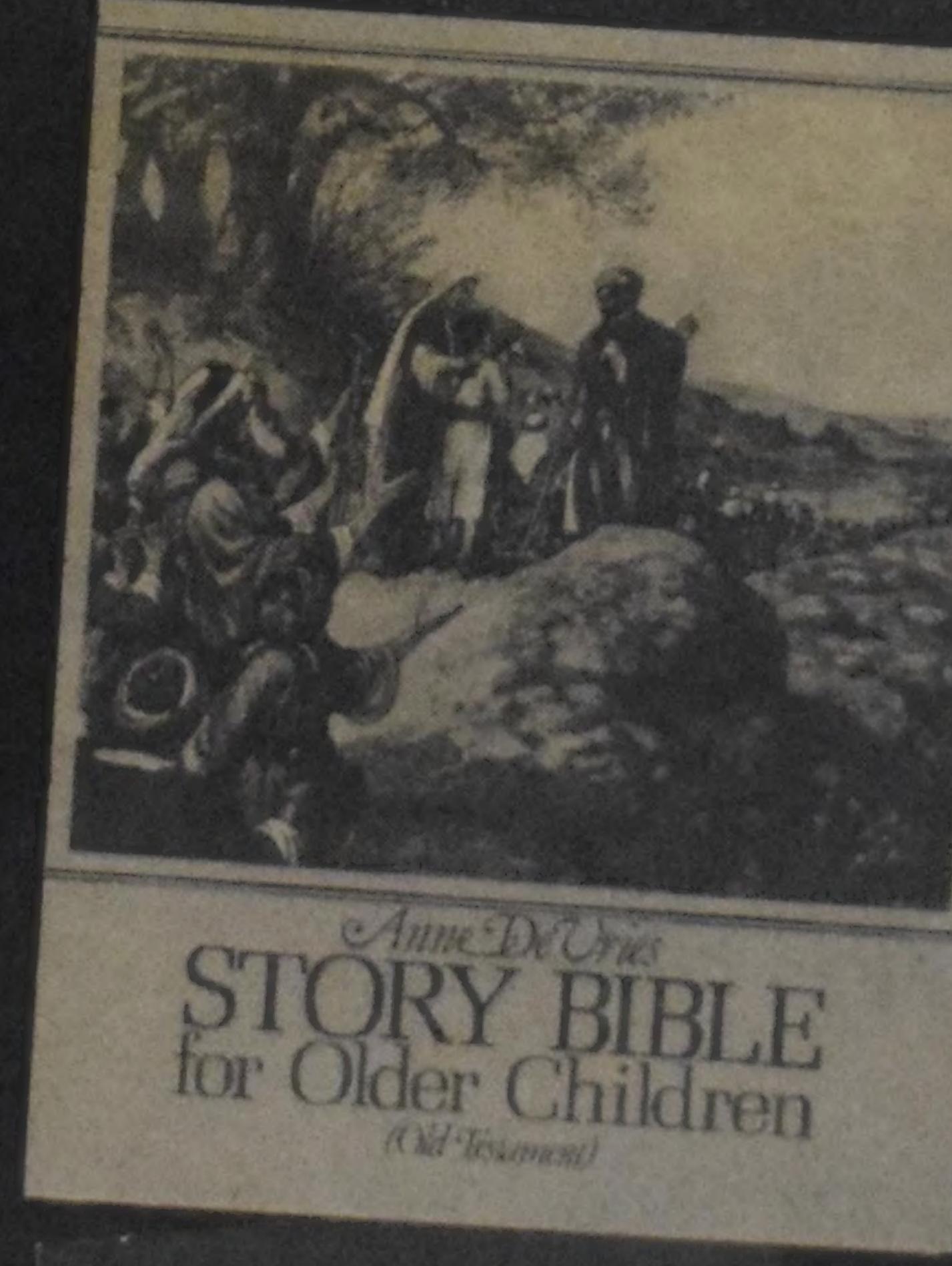
The author correctly finds these chapters in the Bible to be among the most powerful in God's Word.

Quite a bit of study has gone into this interesting booklet. He follows the discourse of Jesus in a commentary-like fashion although he is more elaborate and gives many practical applications.

At the end of the book he gives his reflections on critical approaches to the sermon on the mount as well as some thoughts on various theological interpretations. The book is written by a dedicated and capable man who is dean of Northwest Baptist Theological Seminary in Vancouver.

What I would like to have seen more of is a study of our communal response to these words of Jesus, more of a kingdom emphasis within covenant context. That context, I suggest, the Bible itself provides.

Calvinist Contact bonus offer:



Calvinist Contact is widely read in the Canadian Reformed community because it reflects the community's thoughts and concerns, and functions as a central bulletin board of community ideas and events. It features articles on church, politics, agriculture and education from a reformed point of view. Its content includes regular contributions on both doctrinal and practical nature.

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